Ignatius of Antioch, A.D. 110

"Do not be deceived by false opinions or old fables that are of no use. For if we have lived according to Judaism until now, we admit that we have not received God's gracious gift. For the most divine prophets lived according to Jesus Christ. For this reason, also they were also persecuted. But they were inspired by his gracious gift, so that the disobedient became fully convinced that there is one God, who manifested himself through Jesus Christ his Son, who is his Word that came forth from silence, who was pleasing in every way to the one who sent him. And so those who lived according to the old ways came to a new hope, no longer keeping the Sabbath but living according to the Lord's Day on which also our life arose through him and his death—which some deny. Through this mystery we came to believe, and for this reason we endure, that we may be found to be disciples of Jesus Christ, our only teacher. How then are we able to live apart from him? Even the prophets who were his disciples in the spirit awaited him as their teacher. And for this reason, the one they righteously expected raised them from the dead when he arrived. We should not fail to perceive his kindness. For if he were to imitate our actions, we would no longer exist. For this reason, since we are his disciples, let us learn to live according to Christianity. For whoever is called by a name other than this does not belong to God. So lay aside the bad yeast, which has grown old and sour, and turn to the new yeast, which is Jesus Christ. Be salted in him, that no one among you becomes rotten; for you will be shown for what you are by your smell. It is outlandish to proclaim Jesus Christ and practice Judaism. For Christianity did not believe in Judaism, but Judaism in Christianity—in which every tongue that believes in God has been gathered."**- Ignatius of Antioch, The Epistle of Ignatius to the Magnesians Ch. 8-10**

"But if anyone expounds Judaism to you, do not listen to him. It is better to hear about Christianity from one who is circumcised than about Judaism by one who is not. But if either fails to preach Jesus Christ, they are for me tombstones and graves inscribed with the names of men. Flee from the tricks and traps of the ruler of this age, else you be worn out by his schemes and grow weak in your love. Assemble all of you together instead, in unity of heart."**-Ignatius of Antioch, Epistle to the Philadelphians Ch. 6**

Letter to Diognetus, A.D. 80-150

"Now I doubt that you need any instructions from me about certain superstitions that call for no discussion, such as their scruples in regard to meat, their observance of the Sabbath days, their pride about circumcision, and the postured observance of their fasting and new moons. For how can it be other than irreligious to receive some of the things which God has created for men's use and to reject others, as though some were created for good purposes and others were useless and superfluous? And how can it be other than impious to lie against God, pretending that he has forbidden us to do a good deed on the Sabbath day? And is it not ridiculous to be proud about the mutilation of the flesh as a sign of election, as if they were particularly loved by God? Consider again their constant watching of the stars and the moon in order to mark the observance of months and days, and to commemorate the seasons ordained by God and the changes of the seasons according to their own inclinations, making some into feasts and others into times of mourning. Who would look on all this as evidence of religion and not much more as foolishness? So then I think I have said enough to show you how right the Christians are in abstaining from the general silliness and deception and fussiness and pride of the Jews. But as to the mystery of their (the Christians) own way of worship, you must not expect to learn from any human. Christians are not distinguished from the rest of humanity by country nor language, nor customs. They

do not dwell in cities of their own, nor do they use a special language, nor practice a peculiar way of life. Their teaching has not been discovered by the wisdom or reflection of inquisitive people, nor are they outstanding in human learning as are some. Whether living in a Greek or a barbarian city, they follow local customs in clothing, in diet, and in the rest of life; yet the character of the citizenship they demonstrate is wonderful and admittedly unusual. They live in their own countries, but as strangers there. They participate in all duties like citizens and suffer all hardships like foreigners. Every foreign country is theirs and every country is a foreign land. They marry like everyone and have children, but they do not expose their offspring. They share a table, but not a common bed. They happen to be in the flesh, but they do not live according to the flesh. They live on earth, but their citizenship is in heaven. They obey the appointed laws, but in their private lives they surpass the laws. They love all people but are persecuted by all people. They are unknown, but yet they are condemned. They are put to death yet they are brought to life. They are poor, but they make many rich. They are in need of everything, and yet in everything they abound. They are dishonored, yet they are glorified in their dishonor. They are slandered, yet they are vindicated. They are cursed, and yet they bless. They are insulted, yet they offer respect. When they do good, they are punished as evildoers. When they are punished, they rejoice as if receiving life. They are attacked by the Jews as foreigners and they are persecuted by the Greeks, yet those who hate them cannot state a reason for their hostility."**- Letter to Diognetus, Ch. 4-5**

Epistle of Barnabas, A.D. 120-130

"Since the times are evil and the worker of evil himself has authority, we must commit ourselves to search out the righteous commandments of the Lord. The helpers of our faith are fear and endurance, and our allies are patience and self-control. While these remain in their purity in matters relating to the Lord, wisdom, understanding, perception, and knowledge rejoice with them. For he has shown us through all the prophets that he does not need burnt offerings or regular offerings, saying in one place, "*What is the multitude of your sacrifices to me? says the Lord. I am full of burnt offerings, and I desire neither the fat of lambs nor the blood of bulls and goats, not even if you come to appear before me. For who has sought these things from your hands? You will no longer trample my court. If you bring flour, it is futile; incense is an abomination to me; I cannot stand your new moons and sabbaths*." (Isa. 1:11-14) These things he therefore nullified, so that the new law of our Lord Jesus Christ may be without the yoke of compulsion and without an offering made by humans."- **Epistle of Barnabas Ch. 2.1-6**

When Moses said, *"You will not eat a pig, nor an eagle, nor a hawk, nor a crow, nor any fish without scales,"* (Lev. 11:7-15; Deut. 14:8-14), he received three doctrines in his understanding. Furthermore, he says to them in Deuteronomy, *"And I will set forth My righteous requirements as a covenant with this people."* (Deut. 4:10, 13) Therefore, it is not a commandment of God not to eat these creatures, but Moses spoke spiritually. Accordingly, he mentioned the pig for this reason. You will not associate with men who are like pigs. This means that when they prosper, they forget the Lord, but when they are in need, they acknowledge the Lord. Like the pig ignores its owner when it eats, but when it is hungry, it squeals, and after receiving food is again silent. *"Neither should you eat the eagle, nor the hawk, nor the kite, nor the crow."* (Lev. 11:13-16) He means that you will not live with nor resemble such people who do not know how to provide for themselves food by labor and sweat, but lawlessly take other people's property. They lie in wait for it, with the appearance of innocence, and carefully look around to find someone to rob in their greed, just as these birds alone provide no food for themselves, but sit idly and

seek how to eat the flesh of others, being diseased in their wickedness. *"You will not eat,"* he says, *"eel nor octopus nor cuttlefish."* (Lev. 11:12) He means that you should not resemble people who are utterly wicked and are already condemned to death, just as these fish alone are wicked and swim in the depths, and do not swim like the others, but live in the mud beneath the depths.....Moses thus received three precepts concerning foods, and spoke of them in a spiritual sense, but they understood them as referring to actual food in their desires of the flesh. David also received knowledge about the same doctrines and says, "Blessed is the man who has not walked in the advice of the ungodly," as the fish go about in darkness in the deep waters; "and who has not stood in the way of sinners" (like those who, appearing to fear the Lord, sin like pigs) "and does not sit in the company of diseased people," (like the birds who sit waiting for their prey). (Ps. 1:1) Now you have perfectly the teaching about food. Moses says again, "Eat every animal that has a divided hoof and chews the cud." (Lev. 11:3; Deut. 14:6) What does he mean? That whoever receives food recognizes the one who feeds him and, relying upon him, appears to be glad. He spoke well with regard to the commandment. What then does he mean? Associate with those who fear the Lord, with those who meditate in their heart on the meaning of the word they have received; with those who proclaim and obey the righteous requirements of the Lord; with those who know that meditation is a labor of joy and who ponder the word of the Lord. But what does "that divides the hoof" mean? It means that a righteous person both walks in the world and waits for the coming holy age. Observe how well Moses wrote the law! But how could those people understand or comprehend these things? We, however, because we rightly understand them, explain the commandments as the Lord intended. Because of this, he circumcised our ears and hearts that we might understand these things."**-Epistle of Barnabas Ch. 10.1-5, 9-12**

Furthermore, it is also written concerning the Sabbath in the Ten Commandments, in which he spoke to Moses on Mount Sinai face to face. "Sanctify also the Lord's Sabbath with pure hands and a pure heart." (Exod. 20:8; Deut. 5:12) In another place, he says, "If my sons keep the Sabbath, then I will bestow my mercy on them." (Jer. 17:24-25) Concerning the Sabbath, he speaks at the beginning of creation, "God made in six days the works of his hands, and on the seventh day he finished and rested on it and sanctified it." (Gen. 2:2-3) Pay attention, children, to what "he finished in six days" means. It says this: that the Lord will make an end of all things in six thousand years, for a day with him represents a thousand years. And he himself is my witness, saying, "Behold, the day of the Lord will be as a thousand years." (Ps. 90:4) So in six days, that is in six thousand years, everything will be finished. "And he rested on the seventh day." This means that when his Son comes, he will abolish the time of the lawless one, judge the godless, and change the sun and the moon, and the stars. Then he will indeed rest on the seventh day. Furthermore, he says, "You will sanctify it with pure hands and a pure heart." If anyone is able to sanctify the day which God sanctified, by being pure in heart, we are deceived. You see that we will indeed sanctify it when we enjoy a good rest, when we will be able to do so because we ourselves will have been made upright and will have received the promise, when there is no more lawlessness, but all things have been made new by the Lord. Then we will be able to sanctify it, after we ourselves have been sanctified first. Finally, he says to them, "I cannot stand your new moons and your sabbaths." (Isa. 1:13) See what he means. The present Sabbaths are not acceptable to me, but what I have made, in which giving rest to all things, I will make a beginning of an eighth day, the beginning of another world. Therefore, we also celebrate the eighth day with gladness, on which Jesus also rose from the dead, and when appearing again, he ascended into the heavens.**- Epistle of Barnabas Ch. 15**

Justin Martyr, c. A.D. 150

"Since you, Trypho, admit that you have read the teachings of him who is our Savior, I do not consider it out of place to have added those few short sayings of his to the quotations from the prophets. *"Wash yourselves, be clean, and take away evil from your souls."* (Is 1:16) Thus does God order you to be washed in this laver, and to be circumcised with the true circumcision. We, too, would observe your circumcision of the flesh, your Sabbath days, and, in a word, all your festivals, if we were not aware of the reason why they were imposed upon you, namely, because of your sins and your hardness of heart. "If we patiently bear all the evils thrust upon us by vicious men and demons, and still, amid indescribable tortures and death, ask mercy even for our persecutors and do not wish that anybody be requited with even a little of them, as our new Law giver decreed, why is it, Trypho, that we should not observe those rites which cannot harm us, such as the circumcision of the flesh, the Sabbaths, and the festivals?" "That," interposed Trypho, "is precisely what we are puzzled about—why you endure all sorts of tortures, yet refuse to follow the [Jewish] customs now under discussion." "As I already explained," I answered, "it is because circumcision is not essential for all men, but only for you Jews, to mark you off for the suffering you now so deservedly endure. Nor do we approve of your useless baptism of the wells, which has no connection at all with our baptism of life. Thus has God protested that you have forsaken him, *"The fountain of living water, and have dug for yourselves broken cisterns which can hold no water."* (Jer 2:13) "You Jews, who have the circumcision of the flesh, are in great need of our circumcision, whereas we, since we have our circumcision, do not need yours. For if, as you claim, circumcision had been necessary for salvation, God would not have created Adam uncircumcised; nor would he have looked with favor upon the sacrifice of the uncircumcised Abel, nor would he have been pleased with the uncircumcised Enoch, *"who was seen no more, because God took him."* (Gn 5:24) "The Lord and his angels led Lot out of Sodom; thus was he saved without circumcision. Noah, the uncircumcised father of our race, was safe with his children in the ark. Melchisedek, the priest of the Most High, was not circumcised, yet Abraham, the first to accept circumcision of the flesh, paid tithes to him and was blessed by him; indeed, God, through David, announced that he would make him a priest forever according to the order of Melchisedek. "Circumcision, therefore, is necessary only for you Jews, in order that, as Hosea, one of the twelve prophets, says, *"Your people should not be a people, and your nation not a nation."* (Hos 1:9) Furthermore, all these men were just and pleasing in the sight of God, yet they kept no Sabbaths. The same can be said of Abraham and his descendants down to the time of Moses, when your people showed itself wicked and ungrateful to God by molding a golden calf as an idol in the desert. "Therefore, God, adapting his laws to that weak people, ordered you to offer sacrifices to his name, in order to save you from idolatry, but you did not obey even then, for you did not hesitate to sacrifice your children to the demons. Moreover, the observance of the Sabbaths was imposed upon you by God so that you would be forced to remember him, as he himself said, *"That you may know that I am God your Savior."* (Ezek 20:12,20) "You were likewise ordered to abstain from eating certain kinds of meat, so that while eating and drinking you would keep God before your eyes, for you have always been disposed to forget him, as Moses himself testifies: *"The people ate and drank, and rose up to play."* (Ex 32:6) And in another passage, *"Jacob ate and was filled, and grew fat; my beloved kicked, he grew fat and gross and broad, and forsook God who made him."* (Dt 32.15) Indeed, Moses in the Book of Genesis makes known to you how God allowed the righteous Noah to eat every kind of meat, except flesh with its blood still in it, that is, strangled." As Trypho was just ready to add, *"as the green herbs,"* (Gn 9.3) I

fore stalled him by asking, “Why do you not interpret those words “*as the green herbs*” (Gn 9.3) in the sense in which God spoke them, namely, that as God gave herbs to man for his sustenance, so did he give him animals for his food? But you object that Noah was ordered to make a distinction between the herbs, because we do not now eat every kind of herb. “Such a conclusion lacks credibility. I could easily prove, but we will not waste time now in doing so, that every vegetable is a herb and may be eaten. Now, if we distinguish between them and refuse to eat some of them, we do so, not because they are common and unclean, but because they are bitter, or poisonous, or thorny; but the sweet, nourishing, and good herbs we eat and enjoy. “Then, God, through Moses, ordered you to abstain from all unclean, harmful, and violent animals, whether they come from the soil or the sea, for, after you had eaten the manna in the desert and had seen all the miracles God wrought for your sake, you did not hesitate to make and adore the golden calf. With good reason, therefore, does God repeatedly say of you, *“Foolish children, in whom there is no faith.”* (Dt 32.20) “As I stated before, it was by reason of your sins and the sins of your fathers that, among other precepts, God imposed upon you the observance of the Sabbath as a sign. He also states that the only reason he allows any of you to remain alive today is for the sake of the Gentiles, that his name might not be profaned among them. If you wish clear proof of this, these are the words spoken through Ezekiel: *“I am the Lord your God; walk in my statutes, and keep my judgments, and take no part in the customs of Egypt, and keep holy my Sabbaths; and they will be a sign between me and you, that you may know that I am the Lord your God. And you provoked me and your children walked not in my statutes, nor observed my judgments to do them; which if a man do, he shall live in them. But they violated my Sabbaths. “And I threatened to pour out my indignation upon them and to accomplish my wrath in them in the desert. But I did not do it, so that my name might not be entirely violated in the sight of the Gentiles. I led them out before their eyes, and I lifted up my hand upon them in the wilderness to disperse them among the Gentiles, and scatter them through the countries because they had not done my judgments, and had cast off my statutes, and had violated my Sabbaths, and their eyes were after the lusts of their fathers. Therefore I gave them statutes that were not good, and judgments whereby they shall not live. And I will pollute them in their own gifts, when I shall pass over to destroy all that open the womb.”* (Ezek 20:18–26) “Not because he needed such sacrifices but because of the sins of your people, especially their sins of idolatry, did God command you to sacrifice to him. You will admit the truth of my statement if you listen to Amos, one of the twelve prophets, who said: *“Woe to those who desire the day of the Lord. What does this day of the Lord mean to you? It is darkness, and not light. As if a man should flee from the face of a lion, and a bear should meet him. And if he should enter into his house, and lean his hand against the wall, and a serpent should bite him. Shall not the day of the Lord be darkness and not light, and gloom, and no brightness in it? I hate and have rejected your feasts, and I will not accept the odor of your assemblies. “And if you offer me your holocausts and sacrifices, I will not accept them; neither will I regard the show of your peace-offerings. Take away from me the multitude of your songs and psalms, for I will not listen to your instruments. And judgment shall run down as water, and justice as a mighty torrent. Did you offer victims and sacrifices to me in the desert, O house of Israel, says the Lord? And have you not carried the tabernacle of Moloch, and the star of your god Raphan, images that you made for yourselves? “And I will lead you as settlers beyond Damascus, says the Lord, the God whose name is almighty. Woe to the wealthy in Zion, and those who have confidence in the mountain of Samaria. Those who are named among the chiefs have harvested the first-fruits of the nations; the house of Israel came in unto themselves. Cross over all of you to Calneh, and see, and go from there unto Hamath the great; and then go down to Gath of the strangers, the best of all these kingdoms, if their borders are greater than your borders. “They who come to the evil day,*

they who come near, and cling to false Sabbaths; who sleep upon beds of ivory, and fare wantonly on their couches; who eat the lambs out of the flock, and the sucking calves from the midst of the herd; who applaud at the sound of the musical instruments. They thought these things were permanent, and would not pass away. They drink wine from bowls, and anoint themselves with the best ointments, and they are not grieved for the affliction of Joseph. Therefore now they shall go captive among the first of the nobles who are carried away, and the dwelling place of the wicked shall be removed, and the neighing of horses shall be taken away from Ephraim." (Am 5.18–6.7) *"Should I be hungry, I would not tell you, for the world is mine, and the fullness thereof. Shall I eat the flesh of bullocks, or drink the blood of goats? Offer to God the sacrifice of praise, and pay your vows to the Most High. And call upon me in the day of trouble; I will deliver you, and you shall glorify me. But to the sinner God has said: Why do you declare my statutes, and take my covenant in your mouth? Seeing that you hated discipline and have cast my words behind you. 10. "If you did see a thief you ran with him, and with adulterers you have been a partaker. Your mouth has abounded with evil, and your tongue framed deceits. Sitting you did speak against your brother, and did lay a scandal against your mother's son. These things you have done, and I was silent. You thought in your wickedness that I should be like to you. I will reprove you, and will set your sins in order before your eyes. Understand these things, you that forget God, lest he snatch you away, and there be none to deliver you. The sacrifice of praise shall glorify me, and there is the way by which I will show him my salvation."* (Ps 50:1–23) "Thus, your sacrifices are not acceptable to God, nor were you first commanded to offer them because of God's need of them, but because of your sins. The same can be said of the temple, which you refer to as the Temple in Jerusalem. God called it his house or court, not as if he needed a house or a court, but because, by uniting yourselves to him in that place, you might abstain from the worship of idols. This can be proved by the words of Isaiah, *"What is this house that you built for me? says the Lord. Heaven is my throne, and the earth is my footstool."* (Is 66.1) "If we do not accept this conclusion, then we shall fall into absurd ideas, as the nonsense either that our God is not the same God who existed in the days of Enoch and all the others who were not circumcised in the flesh, and did not observe the Sabbaths and the other rites, since Moses only imposed them later; or that God does not wish each succeeding generation of humanity always to perform the same acts of righteousness. Either supposition is ridiculous and preposterous. "Therefore, we must conclude that God, who is immutable, ordered these and similar things to be done only because of sinful men, and at the same time we confess him to be sympathetic toward all men, prescient, needful of nothing, just, and good. If I am wrong, gentlemen, let me hear your opinions on this subject." When I received no reply, I continued, "Permit me, therefore, to repeat to you, Trypho, and to those who wish to become converts, the heavenly doctrine I received from that old man. Is it not evident to you that the elements do not refrain from work, and that they do not observe the Sabbaths? Stay as you were at birth. For if circumcision was not required before the time of Abraham, and if there was no need of Sabbaths, festivals, and sacrifices before Moses, they are not needed now, when, in accordance with the will of God, Jesus Christ, his Son, has been born of the Virgin Mary, a descendant of Abraham.."-**Justin Martyr, Dialogue with Trypho, Ch. 18.1-23.3**

"But this is what we are most puzzled about, that you who claim to be pious and believe yourselves to be different from the others do not segregate yourselves from them, nor do you observe a manner of life different from that of the Gentiles, for you do not keep the feasts or Sabbaths, nor do you practice the rite of circumcision. You place your hope in a crucified man, and still expect to receive favors from God when you disregard his commandments. Have you not read that "*the male who is not circumcised on the eighth day shall be eliminated from his people"*? (Gen. 17:14) This precept was for strangers and

purchased slaves alike. But you, forthwith, scorn this covenant, spurn the commands that come afterwards, and then you try to convince us that you know God, when you fail to do those things that every God-fearing person would do. If, then, you can give a satisfactory reply to these charges and can show us on what you place your hopes, even though you refuse to observe the Law, we will listen to you most willingly, and then we can go on and examine in the same manner our other differences." And I answered him, "Trypho, there never will be, nor has there ever been from eternity, any other God except him who created and formed this universe. Furthermore, we do not claim that our God is different from yours, for he is the God who, "*with a strong hand and outstretched arm, led your forefathers out of the land of Egypt."* (Dt. 5:15) Nor have we placed our trust in any other (for, indeed, there is no other), but only in him whom you also have trusted, the God of Abraham and of Isaac and of Jacob. But, our hope is not through Moses or through the Law, otherwise our customs would be the same as yours. "Now indeed, for I have read, Trypho, that there should be a definitive law and a covenant more binding than all others, which now must be respected by all those who aspire to the heritage of God. The law promulgated at Horeb is already obsolete, and was intended for you Jews only, whereas the law of which I speak is simply for all men. Now a later law in opposition to an older law abrogates the older; so, too, does a later covenant void an earlier one. An everlasting and final law, Christ himself, and a trustworthy covenant has been given to us, after which there shall be no law, or commandment, or precept. "Have you not read these words of Isaiah: *"Hear me, listen to me, my people; and give ear to me, you kings: for a law shall go forth from me, and my judgment shall be a light to the nations. My justice approaches swiftly, and my salvation shall go forth, and nations shall have hope in my arm?"* (Isa 51:4–5) And concerning this new covenant, God spoke through Jeremiah thus: *"Behold the days shall come, said the Lord, and I will make a new covenant with the house of Israel, and with the house of Judah: it will not be like the covenant which I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt."* (Jer 31:31–32) "If, therefore, God predicted that he would make a *"new covenant,"* and this for a *"light to the nations,"* and we see and are convinced that, through the name of the crucified Jesus Christ, men have turned to God, leaving behind them idolatry and other sinful practices, and have kept the faith and have practiced piety even unto death, then everyone can clearly see from these deeds and the accompanying powerful miracles that he is indeed the New Law, the new covenant, and the expectation of those who, from every nation, have awaited the blessings of God. We have been led to God through this crucified Christ, and we are the true spiritual Israel, and the descendants of Judah, Jacob, Isaac, and Abraham, who, though uncircumcised, was approved and blessed by God because of his faith and was called the father of many nations. All this shall be proved as we proceed with our discussion."**-Justin Martyr Dialogue with Trypho Ch. 10.3-11.5**

"Do I understand you to say," interposed Trypho, "that none of us Jews will inherit anything on the holy mountain of God?" And I replied, "I didn't say that but I do say that those who have persecuted Christ in the past and still do, and do not repent, shall not inherit anything on the holy mountain, unless they repent. Whereas, the Gentiles who believe in Christ and are sorry for their sins shall receive the inheritance, along with the patriarchs, the prophets, and every just descendant of Jacob, even though they neither practice circumcision nor observe the Sabbaths and feasts. They shall undoubtedly share in the holy inheritance of God."- **Justin Martyr Dialogue with Trypho Ch. 26**

"The mystery of the lamb, then, which God ordered you to sacrifice as the Passover, was truly a type of Christ, with whose blood the believers, in proportion to the strength of their faith, anoint their homes, that is, themselves. You are all aware that Adam, the result of God's creative act, was the abode of his

breath of life. That God's precept about the paschal lamb was only temporary, I can show as follows. God does not allow the paschal lamb to be sacrificed in any place other than where his name is invoked (that is, in the temple at Jerusalem), for he knew that there would come a time, after Christ's Passion, when the place in Jerusalem (where you sacrificed the paschal lamb) would be taken from you by your enemies, and then simply all sacrifices would cease. Moreover, that lamb which you were ordered to roast whole was a symbol of Christ's Passion on the Cross. Indeed, the lamb, while being roasted, resembles the figure of the cross, for one spit transfixes it horizontally from the lower parts up to the head, and another pierces it across the back and holds it up by its forelegs. Likewise, the two identical goats which had to be offered during the fast (one of which was to be the scapegoat, and the other the sacrificial goat) were an announcement of the two comings of Christ: Of the first coming, in which your priests and elders sent him away as a scapegoat, seizing him and putting him to death; of the second coming, because in that same place of Jerusalem you shall recognize him whom you had subjected to shame, and who was a sacrificial offering for all sinners who are willing to repent and to comply with that fast which Isaiah prescribed when he said, "*loosing the strangle of violent contracts*," (Isa 58:6) and to observe likewise all the other precepts laid down by him (precepts which I have already mentioned and which all believers in Christ fulfill). You also know very well that the offering of the two goats, which had to take place during the fast, could not take place anywhere else except in Jerusalem."-**Justin Martyr, Dialogue with Trypho, Ch 40.1-5**

"Likewise," I continued, "the offering of flour, gentlemen, which was ordered to be presented for those cleansed from leprosy, was a type of the bread of the Eucharist, which our Lord Jesus Christ commanded us to offer in remembrance of the Passion that he endured for all those souls who are cleansed from sin, and that at the same time we should thank God for having created the world, and everything in it, for the sake of mankind, and for having saved us from the sin in which we were born, and for the total destruction of the powers and principalities of evil through him who suffered in accordance with his will. Thus, as I stated already, God speaks through Malachi, one of the twelve [prophets], concerning the sacrifices you then offered up to him, *"I have no pleasure in you, says the Lord, and I will not receive your sacrifices from your hands. For from the rising of the sun even to its going down, my name is great among the Gentiles, and in every place, incense is offered to my name, and a clean oblation; for my name is great among the Gentiles, says the Lord, but you profane it."* (Mal 1:10–12) By making reference to the sacrifices which we Gentiles offer to him in every place, namely, the bread of the Eucharist and the chalice of the Eucharist, he predicted that we should glorify his name, but that you should profane it. Furthermore, the precept of circumcision, obliging you without fail to circumcise your offspring on the eighth day, was a type of the true circumcision by which we are circumcised from error and wickedness through our Lord Jesus Christ, who arose from the dead on the first day of the week. For the first day of the week, while it remains the first of all the days, yet is called the eighth, according to the number of all the days of the cycle, and still it remains the first."-**Justin Martyr, Dialogue with Trypho, Ch 41.1-4**

"As circumcision, then, originated with Abraham, and the Sabbath, sacrifices, oblations, and festivals with Moses (and it has already been shown that your people were commanded to observe these things because of their hardness of heart), so it was expedient that, in accordance with the will of the Father, these things should have their end in him who was born of the Virgin, of the race of Abraham and the tribe of Judah, and of the family of David: namely, in Christ, the Son of God, who was proclaimed as the future Eternal Law and new covenant for the whole world (as the above-quoted prophecies clearly show). We, indeed, who have come to God through Jesus Christ, have received, not a physical, but a

spiritual, circumcision, as did Enoch and those like him. Through God's mercy, we received this by means of baptism, since we had become sinners, and all men should likewise receive it."-**Justin Martyr, Dialogue with Trypho, Ch. 43.1-2**

"God has therefore announced in advance that all the sacrifices offered in his name, which Jesus Christ commanded to be offered, that is, in the Eucharist of the Bread and of the Chalice, which are offered by us Christians in every part of the world, are pleasing to him. But he refuses to accept your sacrifices and those offered through your priests, saying, "*And I will not receive your sacrifices at your hands. For from the rising of the sun even to the going down, my name is glorified among the Gentiles; but you profane it."* (Mal. 1:10-12) "Even now, for the sake of an argument, you maintain that God did not accept the sacrifices of the Israelites who then dwelt at Jerusalem, but that he has declared that the prayers of the Jews who were then in the Dispersion were pleasing to him and that he calls their prayers sacrifices. Now, I also affirm that prayers and thanksgivings, offered by worthy persons, are the only perfect and acceptable sacrifices to God. "For Christians were instructed to offer only such prayers, even at their thanksgiving for their food, both liquid and solid, whereby the Passion which the Son of God endured for us is commemorated. But your high priests and teachers have caused his name to be profaned and blasphemed throughout the whole world. But those filthy garments, which you place upon all those who by the name of Jesus embrace Christianity, will be thrown off us when he raises all of us up, and makes some incorruptible, immortal, and free from pain in an everlasting and indissoluble kingdom, and banishes others into the eternal torment of fire."-**Justin Martyr, Dialogue with Trypho Ch. 117.1-3**

Melito of Sardis 165 AD

"The law is old, but the gospel is new; the type was for a time, but grace is forever. The sheep was corruptible, but the Lord is incorruptible, who was crushed as a lamb, but who was resurrected as God. For although he was led to sacrifice as a sheep, yet he was not a sheep; and although he was as a lamb without voice, yet indeed he was not a lamb. The one was the model; the other was found to be the finished product. For God replaced the lamb, and a man the sheep; but in the man was Christ, who contains all things. Hence, the sacrifice of the sheep, and the sending of the lamb to slaughter, and the writing of the law–each led to and issued in Christ, for whose sake everything happened in the ancient law, and even more so in the new gospel. For indeed the law issued in the gospel–the old in the new, both coming forth together from Zion and Jerusalem; and the commandment issued in grace, and the type in the finished product, and the lamb in the Son, and the sheep in a man, and the man in God."-**Melito of Sardis, Peri Pascha Ch 4-7**

"Without the model, no work of art arises. Is not that which is to come into existence seen through the model which typifies it? For this reason a pattern of that which is to be is made either out of wax, or out of clay, or out of wood, in order that by the smallness of the model, destined to be destroyed, might be seen that thing which is to arise from it–higher than it in size, and mightier than it in power, and more beautiful than it in appearance, and more elaborate than it in ornamentation. So whenever the thing arises for which the model was made, then that which carried the image of that future thing is destroyed as no longer of use, since it has transmitted its resemblance to that which is by nature true. Therefore, that which once was valuable, is now without value because that which is truly valuable has appeared. For each thing has its own time: there is a distinct time for the type, there is a distinct time for the material, and there is a distinct time for the truth. You construct the model. You want this, because you

see in it the image of the future work. You procure the material for the model. You want this, on account of that which is going to arise because of it. You complete the work and cherish it alone, for only in it do you see both type and the truth. Therefore, if it was like this with models of perishable objects, so indeed will it also be with those of imperishable objects. If it was like this with earthly things, so indeed also will it be with heavenly things. For even the Lord's salvation and his truth were prefigured in the people, and the teaching of the gospel was proclaimed in advance by the law. The people, therefore, became the model for the church, and the law a parabolic sketch. But the gospel became the explanation of the law and its fulfillment, while the church became the storehouse of truth. Therefore, the type had value prior to its realization, and the parable was wonderful prior to its interpretation. This is to say that the people had value before the church came on the scene, and the law was wonderful before the gospel was brought to light. But when the church came on the scene, and the gospel was set forth, the type lost its value by surrendering its significance to the truth, and the law was fulfilled by surrendering its significance to the gospel. Just as the type lost its significance by surrendering its image to that which is true by nature, and as the parable lost its significance by being illumined through the interpretation, so indeed also the law was fulfilled when the gospel was brought to light, and the people lost their significance when the church came on the scene, and the type was destroyed when the Lord appeared. Therefore, those things which once had value are today without value, because the things which have true value have appeared. For at one time the sacrifice to the sheep was valuable, but now it is without value because of the life of the Lord. The death of the sheep once was valuable, but now it is without value because of the salvation of the Lord. The blood of the sheep once was valuable, but now it is without value because of the Spirit of the Lord. The silent lamb once was valuable, but now it has no value because of the blameless Son. The temple here below once was valuable, but now it is without value because of the Christ from above."-**Melito of Sardis, Peri Pascha Ch. 36-44**

Irenaeus of Lyons 180 AD

"But the commandments for servitude were given separately to the people by Moses. They were suitable for their disciplining, as Moses himself said, "*And the Lord commanded me at that time to teach you the statutes and ordinances."* (Deut. 4:14) So these commandments that had been given to them for servitude and [were given] as a sign, he abrogated by the new covenant. But the commandments that are the natural and free and general laws of all people he strengthened. Moreover, by adoption he generously gave to men without envy, to know God the Father and to love him with his whole heart, and to follow his Word without deviating, not only by abstaining from evil actions, but also from desiring them. But he also strengthened the fear, for the children must fear more than the servants, and must have greater love toward their Father. For this reason, the Lord said, *"On the day of judgment men will give an account for every careless word"* (Matt. 12:36) and, "Everyone who looks at a woman lustfully has already committed adultery with her in his heart;" (Matt. 5:28). and, "Everyone who is angry with his brother without cause shall be liable to judgment." (Matt. 5:22) This he said that we might know that we will give an account to God not only of our deeds as servants, but also of our words and thoughts, as those who have received the power of liberty, in which man is tested all the more about whether he will reverence and fear and love the Lord. Peter, too, said, "*without using your freedom as a pretext for evil," but for testing and manifesting the faith.*"(1 Pet 2:16) -**Irenaeus of Lyons, Against Heresies Book 4 Ch. 16.5**

“Since then, the Law began with Moses, it was logical for it to cease with John, because Christ had come for its fulfillment. That is why “*the Law and the prophets were with them until John*.” (Lk 16:16) Likewise, since Jerusalem began with David having fulfilled the time, it was necessary that its legislation come to an end when the new covenant was revealed. For God does all things with measure and order, and with him nothing is unmeasured, since nothing is unplanned. The one spoke well who said that the unmeasurable Father was measured in the Son; for the Son is the measure of the Father, since he even comprehends him. But Isaiah says that their [Jerusalem’s and the Law’s] dispensation was temporal, “*And the daughter of Zion is left like a booth in a vineyard, and like a lodge in a cucumber field*.” (Isa 1:8) But when will these things be forsaken? Will it not be when the fruit is taken away and the leaves alone are left, which can no longer produce fruit?”-**Irenaeus of Lyons, Against heresies Book 4 Ch. 4.2**

“For the Law, set up as it was for slaves, instructed the soul by corporeal means that were extrinsic to the soul, and as if by a chain drew it on to obedience of the commandments, so that man might learn to serve God. The Word, however, freed the soul and taught that through it the body must be cleansed willingly. When this happened, it was necessary to take off the bonds of servitude to which man had already become accustomed and to follow God without bonds; moreover, to extend the laws of liberty and to increase submissiveness to the King, so that no one should turn back and appear unworthy of him who freed him. Now, reverence and obedience toward the householder is the same for servants as for children; but the children have greater confidence, because the energy of liberty is greater and more glorious than the obedience rendered in servitude.”-**Irenaeus of Lyons, Against Heresies Book 4 Ch 13.2**

“And that He does not want the redeemed to turn back to the Mosaic legislation, for the Law was fulfilled by Christ: but, through faith and love towards the Son of God, to be saved in the newness by the Word, Isaias made known, saying, "*Remember not the former things, nor consider what is from the beginning: Behold, I make a new thing, which shall now spring forth and you will know it. I will make a way in the wilderness and rivers in the desert, to give drink to my chosen race, my people whom I made my own, to tell my virtues*." (Isa 43:18–21) And “wilderness” and “desert,” previously, was the calling of the Gentiles, for the Word did not pass through them nor did the Holy Spirit give them drink; but He who prepared the new way of godliness and righteousness, also caused rivers to flow abundantly, sowing the Holy Spirit upon the earth: just as He promised, by the prophets, to pour forth the Spirit upon the face of the earth in the last days. Accordingly, our calling is *"in the newness of the Spirit and not in the oldness of the letter,"* (Rom 7:6) as Jeremias prophesied: "*Behold, the days are coming," says the Lord, "when I shall make a new covenant with the house of Israel and the house of Jacob, not like the covenant which I covenanted with their fathers, in that day when I took them by the hand, to bring them out of the land of Egypt, for they did not remain in my covenant, and I was not attentive to them," says the Lord. "But this is the covenant, which I will covenant with the house of Israel, after those days," says the Lord: "I will put my laws in their minds and will write them in their hearts; I will be their God, and they will be my people. And no longer shall each one teach his fellow citizen, and each one his brother, saying, 'Know the Lord,' for all shall know me, from the least to the greatest of them; for I will forgive their iniquities and will remember their sin no more."* (Jer 31:31–34) -**Irenaeus of Lyons, Demonstration of the Apostolic Preaching, Ch. 89-90**

“Therefore, we do not need the Law as a pedagogue. Behold, we speak with the Father and stand before Him, becoming as children in evil and becoming strong in all righteousness and integrity. For no more shall the Law say, *"You shall not commit adultery,"* (Exod 20:14) to him to whom does not even come desire for another’s wife; nor, "You shall not kill," (Exod 20:13) to him who has removed all anger and

enmity from himself; nor, "*You shall not covet your neighbor's field or his ox or his ass,*" (Exod 20:17) to those who make no care at all of earthly things, but layup heavenly fruit; and neither *"an eye for an eye and a tooth for a tooth,"* (Exod 21:24) to him who counts no man an enemy, but all as his neighbor, and, for this reason, cannot even stretch out his hand in vengeance; nor will it exact tithes from him who dedicates all his possessions to God, and abandons father and mother and all kinsmen, and then follows the Word of God; and neither will he be commanded to leave one day of rest idle, who keeps the Sabbath constantly, that is, celebrating the service of God in the temple of God, which is man's body, and at all times working righteousness. "*For I desire mercy," He says, "and not sacrifice, and the knowledge of God rather than burnt offerings*"; (Hos 6:6) while "*the unlawful man, who sacrifices a calf to me is as if he kills a dog; and he who presents fine flour, is as one who offers swine's blood*"; (Isa 66:3) but *"all who shall call upon the name of the Lord will be saved."* (Joel 2:32) -**Irenaeus of Lyons, Demonstration of the Apostolic Preaching, Ch. 96**

"Moreover, the Prophets most fully indicate that God did not need their ministry, but for their sake commanded some observances in the Law. Again, the Lord manifestly taught that God does not need the offering of men, but he [ordained] them on account of man who makes the offering, as we will show. For when Samuel saw them neglect justice and abstain from the love of God, and they thought that God ought to be appeased by sacrifices and the rest of the typical observances, he spoke to them as follows: *"God does not desire burnt offerings and sacrifices, but he desires that his voice be obeyed. Behold, a good ear is better than sacrifice, and to hearken is better than the fat of rams*." (1 Sam. 15:22) David, on his part, said, "*Sacrifices and offerings you did not desire; but you have given me an open ear. Burnt offering and sin offering you have not required*." (Ps. 40:6) Thus, he taught them that God desires obedience, which will save them, rather than sacrifices and burnt offerings, which are of no value to them for justice. At the same time, he prophesied the new covenant. But more clearly still, he speaks about these things in Psalm Fifty, "*For if you had desired sacrifice, I would indeed have given it; were I to give a burnt offering, you would not be appeased. A sacrifice to God is a broken spirit; a broken and contrite heart the Lord will not despise.*" (Ps 51:16–17) That God does not have need of anything, he expressed in the preceding Psalm: "*I will accept no bull from your house, nor he-goat from your folds. For every beast of the forest is mine; the cattle on the hills, and the oxen. I know all the birds of the air; and the beauty of the field is mine. If I were hungry, I would not tell you for the world and all that is in it is mine. Do I eat the flesh of bulls, or drink the blood of goats?"* (Ps 50:9–13) Then lest someone think that he repudiated these things because he was angry, he continues by way of giving counsel to him: "*Offer to God a sacrifice of praise, and pay your vows to the Most High, and call upon me in the day of trouble, I will deliver you, and you shall glorify me.*" (Ps 50:14–15) By this he repudiated the things by which sinners thought God was appeased and he shows that he has need of nothing. He does, however, exhort and advises about the things by which man is justified and draws near to God. Isaiah makes the same statement: *"To what purpose do you offer me the multitude of your sacrifices?" says the Lord."* (Isa 1:11) And when he had repudiated the burnt offerings, sacrifices, offerings, as well as the new moons, feast days, the sabbaths, the festivals, and the rest of the services accompanying these observances, he continued exhorting them about the things that pertain to salvation: "*Wash yourselves, make yourselves clean, remove the evil of your doings from before my eyes. Cease to do evil, learn to do good, seek justice, save the oppressed, defend the fatherless, plead for the widow; and then come, let us reason together, says the Lord.*" (Isa. 1:16–18)……..4. From all these things it is evident that God did not demand from them sacrifices and burnt offerings but faith and obedience and justice for the sake of their salvation. For example, in the Prophet Hosea, God taught them his will when he said, "*I desire steadfast love and not*

sacrifice, the knowledge of God rather than burnt offerings." (Hos 6:6) Our Lord, too, gave them the same admonition. He said, *"If you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless."* (Matt 12:7) By this he testifies to the Prophets that they preached the truth but accuses these [the hearers] of being foolish through their own fault. 5. Again, while giving advice to his disciples to offer to God the first fruits of his creatures—not as if he were in need, but that they might not be unfruitful or displeasing—he took bread, a creature of his, and gave thanks, saying *"This is my body."* (Matt 26:26) And in like manner, the chalice, which comes from the creation of which we are a part, he acknowledged to be his blood, and he taught that it is the new oblation of the new Covenant. This oblation the Church received from the apostles and offers in the whole world to God, who gives us nourishment, the first fruits of his own gifts in the new covenant. Malachi pointed this out beforehand in the Twelve Prophets as follows: *"I have no pleasure in you, says the Lord Almighty, and I will not accept an offering from your hand. For from the rising of the sun to its setting, my name is glorified among the nations, and in every place, incense is offered to my name and a pure offering; for my name is great among the nations, says the Lord Almighty."* (Mal. 1:10–11) Thus, he pointed out in the plainest manner, that the first people stopped making oblation to God, but that a sacrifice is offered in every place, and that a pure one; and that his name is glorified among the nations."-**Irenaeus of Lyons, Against Heresies Book 4 Ch 17.1,4-5**

Tertullian of Carthage 190-220 AD

"Therefore, let us come to the point and define by fixed limits the extent of the investigation itself. For why is God, the founder of the universe, the governor of the whole world, the creator of humankind, the instigator of every clan, believed to have given the law through Moses to one people and is not said to have given it to all clans? For unless [God] had given it to all, there is no way [God] would have permitted even a proselyte from the Gentiles to have access to it. But, as is appropriate to the goodness and fairness of God, as creator of the human race, [God] gave the same law to all clans and, at certain definite times, directed it to be kept when, by whom, and as [God] wished. For, in the beginning of the world itself, [God] gave the law to Adam and to Eve in order that they might not eat from the fruit of the tree in the middle of paradise because, if they had acted against the law, they would have died.14 The law would have been enough for them if it had been kept. In fact, in this law given to Adam, we recognize all the hidden commands that afterwards came forth when they had been given through Moses, that is, "You shall love the Lord your God from your whole heart and from your whole soul" (Dt 6:5) "You shall love your neighbor as much as yourself" (Lev 19:18) "You shall not slay, you shall not commit adultery, you shall not steal, you shall not give false evidence, you shall respect your father and your mother" (Ex 20:12–16) and "You shall not desire another person's property" (Ex 20:17) In fact, the original law was given to Adam and Eve in paradise as the source of all the commands of God. Further, if they had loved the Lord their God, they would not have acted against [God's] command. If they had been loving their neighbor—that is, each other—they would not have believed the opinion of the serpent, and thus they would not have committed murder among themselves. By acting against the command of God, they fell from immortality. They would have refrained from robbery too if they had not eaten secretly from the fruit of the tree, nor would they have longed to take refuge under the tree from the sight of the Lord their God, or have been made partners in falsehood with the deceitful devil by believing [the devil] that they were going to be like God. Nor would they have offended the Lord God in the role of Father, who had shaped them from the mud of the earth as from a mother's womb, if they

had not, out of a desire for another's property, eaten from the forbidden fruit. Therefore, in this general and original law of God, which God had decreed to be observed in the case of the fruit of the tree, we recognize that all the commands of the later law, which came forth when promulgated in their own times, existed already in a particular expression. In fact, to add a law afterwards is also the right of the same one who earlier had put forward the command, seeing that to instruct afterwards is the right of the same one who earlier had undertaken to fashion the just. In fact, is it a surprise if the one who established the directive adds to it, or if the one who began it finishes it? Again, I contend that before the law of Moses was written on stone tablets there was an unwritten law, which was understood naturally and was kept by the ancestors; from where was Noah found righteous if the justice of a natural law had not come before the law of Moses? From where was Abraham counted a friend of God if not from the fairness and justice of natural law? From where was Melchizedek called a priest of the Most High God if there were not Levites who were offering God sacrifices before the priesthood of the Levitical law? For indeed, thus was the law given to Moses, after the above-mentioned patriarchs, in that time after they had departed from Egypt, following the intervening passage of much time. Briefly, after 430 years from Abraham, the law was given to Moses. From this we understand that the law of God was already in existence before Moses, as [it has been given] first neither at Horeb, nor at Sinai, nor in the desert, but [it has been given] first at a more ancient time—in paradise— then afterwards to the patriarchs. And thus also, it has been given to the Jews at certain times when [God] wanted, and has been reformed at certain times. The result is that now we do not pay attention to the law of Moses in such a way as though it were the first law, but as a subsequent one. At a certain time, God both produced this law for the Gentiles, as had been promised through the prophets, and has improved it, as [God] foretold would happen, with the result that, just as the law has been given through Moses at a certain time, so it may be believed to have been observed and kept for a limited time. Nor may we take away this power of God to modify the commands of the law for human salvation, according to the conditions of the time. Finally, let the one who still asserts both that the sabbath should be kept as a means of salvation, and that circumcision should be observed on the eighth day on account of the threat of death, demonstrate that, in the past, the just kept the Sabbath or practiced circumcision and thus became friends of God. For if circumcision justifies men, since God made Adam uncircumcised, why did [God] not circumcise him even after he sinned? Certainly, when [God] settled him in paradise, [God] appointed an uncircumcised man as inhabitant of paradise. Therefore, as God established Adam neither circumcised nor observing the sabbath, consequently also [God] praised Abel, Adam's offspring, as he offered [God] sacrifices, uncircumcised and not keeping the sabbath. [God] accepted the offering that Abel presented in simplicity of heart and rejected the sacrifice of his brother Cain, who had not divided equally what he was offering. God freed Noah from the flood although [Noah was] uncircumcised and not observing the sabbath. For from this world also [God] removed Enoch, a man most upright, but neither circumcised nor observing the sabbath. He had not yet tasted death in order that one already a candidate for eternity might show us that we too are able to please God without the burden of the law of Moses. Melchizedek also, the priest of the Most High God, was selected to the priesthood of God uncircumcised and not observing the sabbath. Lot too, the brother of Abraham, was pleasing in that he was freed from the fires of the Sodomites as a reward for his upright living without his keeping the law."- **Tertullian of Carthage, Against the Jews, Ch. 2.1-14**

"But Abraham," you will say, "was circumcised." But he was pleasing to God before he was circumcised. Neither did he observe the sabbath. In fact, he had received circumcision, but it would have been as a sign of that time, not as a guarantee of salvation. In addition, subsequent patriarchs have been

uncircumcised, like the uncircumcised Melchizedek who, on his return from battle, offered bread and wine to the now circumcised Abraham. “But also, the son of Moses,” you say, “would have been suffocated by an angel at that time if Zipporah, his mother, had not circumcised the infant’s foreskin with a pebble.” It is on the basis of this that all the circumcised say, “There is the greatest danger if anyone will not circumcise the foreskin of the flesh.” However, if circumcision were to impart salvation in every case, even Moses himself, in the case of his son, would not have omitted circumcising him on the eighth day. It is agreed that Zipporah did it on the journey when forced by an angel. Thus, we consider that the forced circumcision of one infant was not able to prescribe and to establish, as it were, a law for all people out of this [single] order. For God, foreseeing that this circumcision would be given to the people of Israel as a sign, not as salvation, for this reason urged the son of the future leader, Moses, to be circumcised. The result was that, as [God] had begun to give the command of circumcision to the people through him, the people, seeing that example now having been honored in the leader’s son, would not reject it. In fact, circumcision continued to be given, but as a sign by which [the people of] Israel, in more recent times, was to be distinguished [from other people], when it was justly prohibited from entering the holy city, as found in the words of the prophets who said, “Your land is waste, your cities are consumed by fire, strangers shall devour your territory in your sight, and the daughter of Sion shall be abandoned, having been deserted and subverted by foreign peoples, like a hut in a vineyard and like a watchtower in a field of cucumbers and like a city that is being stormed.” (Is 1:7–8) 3.5 Why so? Because the following statement of the prophet censures them, saying, “I have reared and raised sons. However, they themselves have rejected me.” (Is 1:2) And again, “And if you will have stretched out your hands, I will turn my face from you, and if you will have increased prayers, I will not hear you, for your hands are full of blood.” (Is 1:15) And again, “Alas, sinful nation, people saturated in sin, wicked sons, you have abandoned the Lord and have provoked to indignation the Holy One of Israel.” (Is 1:4) Therefore, this was the foresight of God who gave circumcision to Israel as a sign, by which they might be distinguished when the time came, as they were prohibited from entering Jerusalem on account of their above-mentioned faults. And because it was going to be, it was announced, and because we see it accomplished, we recall it. In fact, just as circumcision of the flesh, which was temporary, was initiated as a sign for a stubborn people, so one of the Spirit was given as salvation for an obedient people, as Jeremiah says, “Renew yourselves and do not plant among thorns. Be circumcised for God and circumcise the foreskin of your heart.” (Jer 4:3–4) And in another place it says, “For behold, the days are coming,’ says the Lord, ‘and I will draw up a new covenant for the house of Judah and the house of Jacob. It shall not be such as I gave to their ancestors on the day I led them from the land of Egypt” (Jer 31:31–32) From this we understand that it was announced both that the first circumcision would cease and that the new law, not like the one [God] had given already to the ancestors, would appear. This was just as Isaiah proclaimed when he said that, in the last days, the mountain of the Lord would be made visible, as well as the house of God upon the summits of the mountains. “It shall be raised,’ he says, ‘on the hills and all clans shall come to it and many shall walk and say, “Come, let us go up to the mountain of the Lord and to the house of the God of Jacob.” (Is 2.2) He did not say ‘of Esau’, the first son, but ‘of Jacob’, the following—that is, of our people—whose mountain is the Christ who has been shown according to Daniel as having been carved without the hands of the carvers and filling all the earth. Further, Isaiah announced that the new law would appear from this house of the God of Jacob, when he said in the following words, “For a law shall go forth from Sion and the word of the Lord from Jerusalem and it shall judge between the clans”—that is, between us who have been called from the Gentiles—and he says, “they shall refashion their swords into ploughs and their spears into sickles and one clan shall

not take the sword against another and henceforth they shall not learn to fight." (Is 2:3–4) Therefore, who is understood other than us, who, having been instructed in the new law, observe it, since the old law has been cancelled, whose future abolition he was demonstrating beforehand, by that very act? For the old law used to protect itself by the vengeance of the sword and used to tear out an eye for an eye and would pay back injury with revenge. However, the new law was pointing out clemency and was changing the previous savagery of sword and lance into stillness, and was reforming the previous conduct of war against rivals and enemies into the peaceful actions of ploughing and cultivating the land. Therefore, as we have shown above, just as the ceasing of the old law and circumcision of the flesh was declared, so too the observance of the new law and of circumcision of the Spirit has shone forth in peaceful obedience."- **Tertullian of Carthage, Against the Jews, Ch. 3.1-11**

"And so, it follows that, in so far as the abolition of the circumcision of the flesh and of the old law is shown to have been cancelled in its own times, so the observation of the sabbath is also shown to have been temporary. For the Jews say that from the beginning God sanctified the seventh day by resting on it from all the works that [God] made, and this was the reason Moses also said to the people, "*Remember to sanctify the sabbath day. You shall not do any servile work on it, except so far as life is concerned*." (Exod 20:8) From this, we understand that we ought always to observe a sabbath from all servile work, not only on every seventh day but also for all time. And on account of this, we ought to ask which sabbath God wishes us to keep, for the Scriptures describe an eternal sabbath and a temporal sabbath. For the prophet Isaiah says, *"My soul hates your sabbath."* (Isa 1:14) And in another place, he says, "*My sabbath you have profaned."* (Ezek 22:8) From this, we discern that the temporal sabbath is human and the eternal sabbath is reckoned divine. [God] announces this through Isaiah*, "And there shall be,"* he says*, "month after month, day after day and sabbath after sabbath, and all flesh shall come to Jerusalem to worship," says the Lord."* (Isa 66:23) We acknowledge that this was fulfilled in the times of Christ when all flesh—that is, every Gentile—came to Jerusalem to worship God the Father through Jesus Christ his Son, as it was proclaimed through the prophets, "*Behold, proselytes shall go to you through me*." (Isa 56:6–7; 60:3–4; 66:20?) So, therefore, before there was a temporal sabbath, an eternal sabbath had been both foreshown and foretold, just as even before there was a circumcision of the flesh, a spiritual circumcision had been foreshown." Further, let them teach, just as we have mentioned already, either that Adam observed the sabbath, or that Abel, when offering God a holy sacrifice, pleased [God] by reverence of the sabbath, or that Enoch, the one who was transferred [to heaven] was a keeper of the sabbath, or that Noah, the builder of the ark, observed the sabbath on account of the threatening flood, or that Abraham sacrificed Isaac, his son, in observance of the sabbath, or that Melchizedek received the law of the sabbath during his priesthood. But the Jews are going to say that from the moment this command was given through Moses, then it ought to be heeded. And so, it has been shown that the command was not eternal but temporal, as one day it would cease. Further, so much so is this festival not to be celebrated in rest on the seventh day that Joshua, son of Nun, at the time he was subjugating the city of Jericho, said that a command [was given] to him from God that he should command the people that the priests carry the ark of the covenant of God in a circuit of the city for seven days and thus, when the circuit of the seventh day was completed, the walls of the city would collapse by themselves. Thus, it happened that the walls of the city collapsed, just as had been foretold, when the course of the seventh day ended. From this it is shown clearly that a sabbath day has occurred within the number of your seven days. In fact, it is necessary for seven days, wherever they began, to include within them a sabbath day. On this day, not only did the priests work but also, in the face of the sword, the citizens were taken captive by all the people of Israel. Nor is there doubt that they performed servile

work when they dispatched the spoils of war by the command of God. For also, in the time of the Maccabees, they acted bravely in fighting on the sabbaths; they overcame their foreign enemies and brought back their ancestral law to its former condition by fighting on the sabbaths. Nor should I believe that they defended another law than the one in which it was prescribed that they should remember the sabbath days. It has been shown from this that commands of this kind had force for a time, and for the need of the situation then existing, and that God had not earlier given them a law of this kind for them to keep forever."**-Tertullian of Carthage, Against the Jews, Ch. 4.1-11**

"It is clear that both a temporal sabbath has been shown and an eternal sabbath has been foretold. A circumcision of the flesh has been foretold, and a circumcision of the spirit foretold beforehand. A temporal law and an eternal law have been announced. Carnal sacrifices and spiritual sacrifices have been foreshown. Therefore, because of this, it follows that, in the preceding time, when all those commands of yours had been given carnally to the people of Israel, a time would come in which the commands of the ancient law and of the old ceremonies would cease, and the promise of a new law, the acceptance of spiritual sacrifices, and the offer of the new covenant would come. This is because the light shining from on high has arisen for us, who were sitting in darkness and who were being held in the shadow of death. And so, because we have proclaimed a new law foretold by the prophets, and not such as had been given already to their ancestors in the time when [God] brought them out of the land of Egypt, it is incumbent upon us to show and prove that, as much as that old law has ceased, so too the promised new law now applies. And indeed, I need to ask first whether a proposer of the new law, an heir to the new covenant, a priest of the new sacrifices, a purifier of the new circumcision, and an establisher of the eternal sabbath is expected. This is the one who suppresses the old law, sets up the new covenant, offers the new sacrifices, represses the ancient ceremonies, suppresses the old circumcision together with its sabbath, and announces the new kingdom, which will not decay. For I ought to ask as well whether this proposer of the new law, the establisher of the spiritual sabbath, the high priest of the eternal sacrifices, the ruler of the eternal kingdom, has arrived yet or not, because, if he has come already he ought to be served, and if he has not yet come it should be endured until it is evident from his coming that the precepts of the old law are suppressed and that the introduction of the new law ought to arise. It especially ought to be understood that the ancient law and the prophets could not cease unless the one had come whose coming was announced through the same law and the same prophets. "- **Tertullian of Carthage, Against the Jews, Ch. 6.1-4**

"Now tell me, Marcion, what is your opinion of the apostle's language, when he says, "*Let no man judge you in meat and drink or in respect of a holy day or of the new moon or the sabbath, which are the shadow of things to come, but the body is of Christ"*? (Col 2:16–17) We are not now discussing the law, except that here too he explains in what way it is superseded, by being transferred out of shadow into body; that is, from figures into the truth, and that is Christ. The shadow, therefore, is His to whom belongs the body also; in other words, the law is His, and so is Christ. If you separate the law and Christ, assigning one to one god and the other to another, it is the same as if you were to attempt to separate the shadow from the body of which it is the shadow. Manifestly, Christ has a relation to the law, if the body has to its shadow……For Moses had received the law from God. When, therefore, Paul speaks of their following the commandments and doctrines of men, he refers to the conduct of those persons who held not the Head, even Him in whom all things are gathered together; for they are all recalled to Christ, in whom all things are brought together — now that the absence of distinction of meats has been referred back to its origin in Christ. All the rest of his precepts, as we have shown sufficiently, when

treating of them as they occurred in another epistle, derived from the Creator, who, while predicting that old things were to pass away, and that He would make all things new, commanded men to break up fresh ground for themselves, and thereby taught them even then to put off the old man and put on the new."- **Tertullian of Carthage, Against Marcion Book 5 Ch. 19**

"When, again, he mentioned certain false brethren as having crept into the church, who wished to remove the Galatians into another gospel, he himself shows that that adulteration of the gospel was not meant to transfer them to the faith of another god and Christ, but rather to perpetuate the teaching of the law; because he blames them for maintaining circumcision, and observing times, and days, and months, and years, according to those Jewish ceremonies which they ought to have known were now abrogated, according to the new dispensation purposed by the Creator Himself, who of old foretold this very thing by His prophets. Thus, He says by Isaiah: "*Old things have passed away. Behold, I will do a new thing.*" (Isa 43:18–19) And in another passage: "*I will make a new covenant, not according to the covenant that I made with their fathers, when I brought them out of the land of Egypt*." (Jer 31:31–32) In like manner, by Jeremiah: "*Make to yourselves a new covenant, circumcise yourselves to the Lord, and take away the foreskins of your heart.*" (Jer 4:4) It is this circumcision, therefore, and this renewal, which the apostle insisted on, when he forbade those ancient ceremonies concerning which their very founder announced that they were one day to cease; thus by Hosea: "*I will also cause all her mirth to cease, her feast-days, her new moons, and her Sabbaths, and all her solemn feasts.*" (Hos 2:11) So likewise by Isaiah: "*The new moons, and Sabbaths, the calling of assemblies, I cannot away with; your holy days, and fasts, and feast-days, my soul hates.*" (Isa 1:13–14) Now, if even the Creator had so long before discarded all these things, and the apostle was now proclaiming them to be worthy of renunciation, the very agreement of the apostle's meaning with the decrees of the Creator proves that none other God was preached by the apostle than He whose purposes he now wished to have recognized, branding the so called apostles and fellow brethren as false, for the express reason that they were pushing back the gospel of Christ the Creator from the new condition which the Creator had foretold, to the old one which He had discarded."-**Tertullian of Carthage, Against Marcion Book 1 Ch. 20**

"But now that we have shown this sect to have been inspired by the very ancient documents of the Jews, even though most people know, and we ourselves admit, that it is somewhat recent, as it is from the time of Tiberius, perhaps there should be some reexamination of its status, seeing that as if under the cover of a very famous religion that is certainly lawful, it conceals something of its own thought. After all, apart from the issue of antiquity, in matters of dietary restrictions, feast days, the very seal of the body, and a common name, we do nothing in common with the Jews, which would certainly be fitting if we were subject to the same God."- **Tertullian of Carthage, Apology Ch. 21**

"Just as if we did not ourselves allow that the burdensome ordinances of the law were abrogated — but by Him who imposed them, who also promised the new condition of things. The same, therefore, who prohibited meats, also restored the use of them, just as He had indeed allowed them from the beginning."- **Tertullian, Against Marcion Book 5 Ch. 7**

"Xerophagy, indeed, is a novel name for a pretentious practice, and one closely akin to pagan superstition—such as the ritual purifications of Apis, Isis, and the Magna Mater, which are effected by the exclusion of certain foods. Yet faith, which is free in Christ, is not even bound to the Jewish Law in matters of dietary abstention, since the Apostle once for all admitted the entire contents of the meat-

market as lawful. That same Apostle, I say, who denounced those who, just as they forbid marriage, also command abstinence from foods created by God."- **Tertullian of Carthage, On Fasting Ch. 2**

The Didascalia Apostolorum 230 AD

"Now we, when we had already preached the truthful word of the catholic church, came once again to the churches, and we found people preoccupied with other opinions. For some were observing chastity, others abstaining from meat and wine, and others simply from pork. And some were observing much of the chains that are derived from the secondary legislation. Because the entire church was in danger of falling into heresy, we twelve apostles gathered together as one in Jerusalem to determine what should be done. And we were of one accord in deciding to write this catholic didascalia to give assurance to all of you. And in it we have fixed and established that you should worship Almighty God and Jesus Christ and the Holy Spirit, and that you should be served by the Holy Scriptures, and that you should believe in the resurrection of the dead, that you should make use of all his creation with thanksgiving, and that you should marry…..And I, James, answered and said: "Men, brothers, listen to me. Simon has said how God from of old had said he would choose a people for his name from the Gentiles. The words of the prophets agree with this, as it is written: "*Afterwards I shall raise up and build the tabernacle of David, which has fallen. And I shall build and raise up its ruins, that the remnant of people may seek the Lord and all the nations who are called by my name, says the Lord who has made this known from everlasting."* (Amos 9:11–12) For this reason, I say that nobody should aggravate the lot of any of those who turn to God from among the gentiles; yet it should be communicated to them that they should abstain from wickedness and from idolatry, from anything sacrificed, from anything strangled and from blood. So we, the apostles, and the bishops and the presbyters, together with the whole church, decided to send out chosen men together with Barnabas and Paul, who had come from there. And we chose and appointed Judas, who was called Barsabbas, and Silas, well known to the brothers, and wrote through them as follows: "The apostles and presbyters and brothers to the brothers from among the gentiles who are at Antioch, and Cilicia and Syria, greeting. Since we have heard that people, whom we did not send, have been troubling you with words to corrupt your souls we have all agreed, as we were all assembled together, to choose and send to you men together with those you sent without beloved Barnabas, sending Judas and Silas who will speak to you in person about all this. For it seemed good to the Holy Spirit, as to us, that we should not place any further burden upon you, but you should shun these things of necessity: from anything sacrificed, from blood, from anything strangled, and from fornication. Keep yourself from these and do what is good. Farewell." (Acts 15:13–29 (paraphrased) We sent the letter, and we ourselves remained many days in Jerusalem, discussing and composing whatever is helpful for all the people, and so we were writing this catholic Didascalia."**- Didascalia Apostolorum, Ch. 24**

"You who have been converted from the people, who believe in God and in our Savior Jesus Christ, should not now be continuing to keep to your former conduct, keeping pointless obligations, and purifications, and separations and baptismal lustrations, and distinction between foods. As the Lord said to you: "Do not remember things of old" (Isa 43:18) and "Look, I am making everything anew and am now declaring them so that you may know them. And I shall lay down a pathway in the desert." (Isa 43:19) Now, previously, the churches were 'deserts', in which the divine and unerring pathway of the Christian religion has been laid. Therefore, as you know, Jesus Christ the Lord and his dispensation for all

which was made in the beginning, be aware that he gave a simple law, pure and holy, in which the Savior set his name. The Decalogue that he gave indicates Jesus. For ten represents iota, yet iota is the beginning of the name of Jesus. The Lord bears witness in David to the law in this way, as he says: “The law of the Lord is blameless and converts souls.” (Ps 18:7) And much else of this nature is said elsewhere: and at the last, at the end of the writings of the prophets, the Lord spoke thus through Malachi, who is known as the angel: “Recall the law of Moses the servant of the Lord as he gave you commandments and judgements.” (Mal 4:6) Likewise, our Saviour, when he cleansed the leper, sent him to the law when he said: “Go and show yourself to the chief priest and offer the gift of your cleansing, as Moses commanded, as a testimony to them” (Mk 1:44.13) so showing that he does not undo the law but teaches what is the law and what is the secondary legislation. Thus, he said: “I have not come to destroy the law, nor the prophets, but to fulfil them.” (Mt 5:17) Thus the law is indissoluble, whereas the secondary legislation is transitory. For the law is the decalogue, and the judgements to which Jesus bore witness when he said: “Not one iota letter shall pass away from the law.” (Mt 5:18) Now it is the iota which does not pass away from the law, for the iota is known, through the decalogue, to signify the name of Jesus. But the letter is a sign of the spreading out of the wood. For Moses and Elijah, that is, the law and the prophets, were both with our Lord on the mountain. Thus, the law consists of the decalogue and the judgements which the Lord spoke before the people made the calf and worshipped idols. For it is particularly on account of its judgements that it is called the law. For this law is simple and is light, is not burdensome with regard to the separation of foods, or incensations, or sacrifices or burnt offerings. In this law he speaks only of the church and of the foreskin. Speaking of sacrifice he says: “If you would make me an altar, make it of earth. And if of stones, they should not be worked; insofar as you should lay an iron tool upon it, it is defiled” (Ex 20:24-25), not of an axe but of the tool which is the iron scalpel with which the surgeon circumcises the foreskin. For he did not say ‘make’ but “if you should make” an altar. He did not demand it as of necessity, but showed what was to come about. For the Lord had no need of sacrifice, and of old it was not demanded of Cain and Abel, but they made their offerings of their own accord, and their oblations led to their fratricide. Likewise, Noah offered and was blamed. For this reason, he says: “If you wish to sacrifice, though I need it not, then sacrifice.” Thus, this law is simple, is light, and very easy. Yet when the people denied God, who had visited them in their troubles by means of Moses, who worked signs for them with his rod and hand, who struck the Egyptians with the punishment of the ten plagues, who drowned their enemies and adversaries, who make the bitter well of Marah sweet with his staff, who brought forth water from a rock in abundance to satisfy them, who overshadowed and guided them by a pillar of fire and a pillar of cloud, who brought manna from heaven for them and gave them meat from the sea, who gave them the law from the mountain. When they denied him and said: ‘We have no God to go before us’ and made themselves a molten calf and worshipped it, and sacrificed to the statue, then was the Lord angry, and in the heat of his anger, yet in his merciful goodness, he bound them to the secondary legislation as to a heavy load and the hardness of a yoke. Thus no longer did he say: ‘If you should make’ as previously but said: ‘Make an altar, and sacrifice continuously’, as though he had need of such. Thus he imposed on them as a necessity that they should make frequent burnt offerings, and he made them abstain from foods by means of the distinction of foods……..For the secondary legislation was on account of the calf, and was imposed on the grounds of idolatry. You, however, have been released from the worship of idols through baptism, as from the secondary legislation. For in the Gospel he renewed and fulfilled and confirmed the law, and abolished and abrogated the secondary legislation. It was, indeed, for this reason that he came: to confirm the law and to abrogate the secondary legislation and to fulfill the power of human liberty and

to show forth the resurrection of the dead. Even before his coming he spoke in advance of his coming through the prophets, and alongside his coming he indicated also a people who would not believe, and again he proclaimed the abrogation of the secondary legislation, as he spoke through Jeremiah: “Why do you bring me frankincense from Sheba and cinnamon from a far-off land? Your burnt offerings are not acceptable to me, and your sacrifices do not please me.” (Jer 6:20) And again he said: “Bring your burnt-offerings together with your sacrifices, and eat flesh; for I gave you no commandment when I brought you out from the land of Egypt, either concerning burnt offerings or concerning sacrifices.” (Jer 7:21-22) Indeed, he really gave no commandment in the law, but in the secondary legislation, which was subsequent to the worship of idols. And, moreover, he said through Isaiah: ”What is the point of your multitude of sacrifices to me?” says the Lord. “I am sated with the burnt offerings of rams, and the fat of lambs and the blood of oxen I desire not. When you come to look upon me, who demanded these things from your hands? Do not tread my courts anymore! If you bring fine flour for me it is pointless; I cannot abide your new moons, and your sabbaths and your feast-days, and my soul despises your fasts and your days of rest and your festivals.” (Is 1:11-14) And in all the Scriptures he speaks thus in deprecating the practice of sacrifice, for sacrifices, as we have said already, are prescribed in the secondary legislation……..So, in the Gospel he affirms the law yet calls us forth, leading us away from the burden of our chains and from the secondary legislation. That the law is one thing and the secondary legislation another is also shown in David, as the distinction is made when he says: “Let us shatter their chains, and throw off their yoke from us.” (Ps 2:3) Observe how the Holy Spirit is speaking in the voice of the world, revealing human thoughts, declaring that the law is ‘a yoke’ whereas the secondary legislation is ‘chains’. The law is said to be a yoke because, like a yoke used for ploughing, it is laid on the former people and also upon the present church of God. And now it is upon us who were called from the people into the church just as it is upon you who, being from the gentiles, have received mercy. So it governs and unites us in a single accord. Rightly, however, does he refer to the secondary legislation as ‘chains’. For as the people turned to idolatry, so the secondary legislation was put upon them as a burden; it was right that these bonds should be imposed, as they were upon the people on that occasion. Yet the church is not so bound. He clarifies, making it known to Ezekiel that the law of life is one thing and the secondary legislation of death is another, as he says: “I brought them forth from the land of Egypt and led them into the desert. There I gave them my commandments, and made my judgements known to them, so that anybody who performed them might live by them.” (Ez 20:10-11) Subsequently, when he holds them to account on the grounds of their sin and as they had not kept the law of life, he repeats himself as he says this to them: “I gave them commandments which are unprofitable, and judgements which do not convey life. (Ez 20:25) Now the judgements which do not convey life are those of the bonds. For this reason the statement within the secondary legislation, which was mentioned beforehand, that is, “cursed is any who hangs on a tree” (Dt 21:23) was so that a blind people might be blinded. So they considered that he who gave and distributed blessings to those who were worthy was under a curse. For this reason, they did not recognize him, even after the signs that he did while in the world. When he suffered, in keeping with what they did, that statement was justly set down so that the people might be blinded, and it prevented them from believing and being saved. For this reason he speaks thus in Isaiah: “Who is blind but my servants? And the servants of God are blinded, and I have brought forth a blind people who have eyes yet do not see, and their ears are also stopped.” (Is 42:19) As a result of this statement, their eyes were blinded, on account of what they did, and their ears were stopped like those of Pharaoh. For this reason, together with this saying, the secondary legislation was also established, as Moses established it. And the secondary legislation is that which he calls judgements which are unprofitable, and they are

incapable of saving…….For this reason be silent, dear brothers who have come to faith from among the people and who wish still to be bound with the bonds, and who insist that the sabbath is prior to the first day of the week because Scripture says that God made all that is in six days and that on the seventh, he completed all his works and sanctified it. We ask you now, which is prior, alef or tau? For that which is greater is that which is the beginning of the world, just as the Lord our Saviour says through Moses: "In the beginning God made the heaven and the earth. And the earth was invisible and shapeless." (Gen 1:1) And after this he says in addition: "And one day was over" (Gen 1:5) and the seventh was not yet known. So what do you think was the greater, that which was made and formed, or that which was not yet known and of which there was no expectation that it would come to be? And again we ask you: Are your most recently born children blessed, or the firstborn? Since Scripture also says 'Jacob is blessed among the firstborn' and "Israel is my firstborn son" (Ex 4:22) and "Every firstborn male who opens his mother's womb is blessed to the Lord." (Ex 13:2, 12, Lk 2:23)……A day is to be revealed, then, in which the sun shall stand in mid course, and likewise the moon shall follow it. For he said: "Look, I am making the first things like the last, and the last things like the first' and "The last shall be first and the first shall be last" (Mt 20:16) and "Do not remember things of old, and do not think about them. Look I am making things anew, which are now being revealed" (Is 43:19) and "In those days and in that time they shall no longer say "The ark of the covenant". It shall no more be considered, nor visited, nor made." (Jer 3:16) But as the sabbath is counted up to the sabbath inclusively, so making eight days, so it forms an octave, which is greater than a seven-day week, namely a single week…….. But when Our Lord and Saviour came, fulfilling the types and explaining the parables, he showed what is life-giving, and destroyed whatever avails nothing and abolished whatever does not give life. Not only did he teach this himself, but he also brought it about through the Romans. He overthrew the temple, making an end of the altar and doing away with sacrifices, abolishing every commandment and chain of the secondary legislation. For the Romans also hold to the law, but they disregard the secondary legislation, for which reason their dominion85 is securely established. And so you, who wish today to live under the secondary legislation, are unable to do what the secondary legislation demands as long as the Romans are in government. You cannot stone the evildoer, nor execute adulterers, nor discharge the ministry of the sacrifices, nor sprinkle the ashes of a heifer, nor fulfil any of the other duties of the secondary legislation, nor complete them. For it is written: "Cursed be all who do not keep these words and perform them." (Dt 27:26) Yet it is impossible for you to fulfil the secondary legislation while you are dispersed among the Gentiles. And so, should any of you approach it, you shall fall under a curse, and inherit the woe as you bind yourself, asserting the curse against our Saviour and so suffering condemnation as somebody who resists God. But if you follow Christ, you shall possess the blessings. For there is no disciple greater than his master; you should thus conform to him, so conforming to the law by means of the Gospel, and keeping yourselves from the secondary legislation in every respect, just as the Lord, when he handed the Kingdom over to human keeping, let it be known that his commandments ought properly to be observed in accordance with the times and laws which he made to be kept. Now as you have the Gospel you have the recapitulation and completion of the law and the seal, so that you should have no desire to seek out anything which is beyond the law and the prophets. For the secondary legislation is abrogated whereas the law is confirmed. And those who do not want to be under the law are unwillingly brought under the law. He said in the law, "You shall not kill" (Ex 29:13), and so anyone who does kill is condemned in accordance with the Roman law and is so under the law. If you are conformed in what you do to the rule of the church and to the form of the Gospel, you shall not be disappointed in putting your hope in the Lord……And, moreover, tell me, woman: the seven days of your menstruation or flux are unclean

for you according to the secondary legislation, so are you then, as it were, unbaptized at the end of the seven days and so are cleansed, or baptized, so that you may seem to be pure and so hand yourself over to the everlasting fire as though you were not baptized (since you have not accepted the perfect cleansing for sin)? For in accordance with your own opinion you will remain unclean, and you will have gained nothing by your pointless observance of the seven days. Indeed, it did you harm. You are impure by your own supposition, and are condemned on the grounds of your impurity. You should have this regard towards all who are observant with regard to emissions of semen and intercourse with women. For all these observances are foolish and harmful. For if anyone has an emission of semen, or intercourse with a woman, he ought to be baptized, and wash his bed as well. And he will have the constant vexation of baptizing himself, and washing his things and his bed as well, and he will not be able to do anything else. Now if you are baptized after an emission and after intercourse in accordance with the secondary legislation, you ought to be baptized after stepping on a mouse. And if you come into contact with a bone, or a tomb, you should be baptized, and never will you be clean!.....Therefore, beloved, flee and shun such observances; having received release do not bind yourselves again and, having been relieved of your loads by our Lord and Saviour, do not burden yourselves. But make no observance of such matters, and do not think that such things pollute you, and do not alter your conduct on their account, and seek after separations or sprinklings or baptisms or purifications. For in the secondary legislation anyone who touches a tomb or somebody who is dead is to be baptized but you, in accordance with the Gospel and in accordance with the power of the Holy Spirit, gather in the cemeteries to read the Holy Scriptures and to offer your prayers and your rites to God without observance and offer an acceptable eucharist, the likeness of the royal body of Christ, both in your congregations and in your cemeteries and on the departure of those who sleep. You set pure bread before him, which is formed by fire and sanctified by the invocation, offering without demur and praying for those who sleep. For according to the Gospel those who sleep136 are not dead, as Our Lord and Saviour said to the Sadducees: “Have you not read what was written regarding the resurrection of the dead? I am the God of Abraham and the God of Isaac and the God of Jacob. For he is not God of the dead but of the living.” (Mt 22:31-33)- **Didascalia Apostolorum, Ch. 26**

Origen of Alexandria 220-240 AD

“Therefore, the Law and all the things which are in the Law are, according to the opinion of the Apostle, *"imposed until the time of correction”* (Heb 9:10) Just as those whose craft it is to make tokens from copper and to pour statues, before they produce a true work of copper or of silver or of gold, first form figures from day to the likeness of the figure image certainly the model is necessary but only until the work that is principal be completed, but when that work on account of which that image was made of clay is completed, its use is no longer sought-understand also something like this in these things which were written or done "in a type” and in a figure of the future in the Law and Prophets. For the artist and Creator of all himself came and transformed "*the Law which had a shadow of good things to come*" (Heb 10:1) to "*the image itself of the things”* (Heb 10:1)*…….*.Whence also we must say something now to those who think that in virtue of the commandment of the Law they must also practice the fast of the Jews. First of all, I will use the words of Paul which say that if anyone wants to preserve one thing from the observances of the Law, he "*is subject to doing the whole law*" (Gal 5:3) Therefore, let whoever observes these fasts go up *"three times a year"* to Jerusalem *"to appear before the Temple of the Lord”* (Deut 16:16) to offer himself to the priest. Let him seek the altar which was turned into dust; let him

offer sacrifices, with no high priest standing by. For it is written that, fasting, the people will offer *"two he-goats"* in a sacrifice. (Lev 16:5–10) Upon these, they ought to cast lots that one of them become *"the lot of the Lord"* and be offered as a sacrifice to the Lord; but the other's lot is that it be sent *"living into the wilderness"* (Levi 16:8–10) and to have in himself the sins of the people. Consequently, all these things must be completed by you who want to observe fasting according to the precept of the Law, about which we indeed discussed as best we could in the preceding examination. Nevertheless, since the word of the Lord is rich and, according to the opinion of Solomon *"must be written on the heart"* not once but also twice and "*three times,"* (Prov 22:20) let us also now attempt to add something to what was said long ago to the best of our ability, that we may show how "*as a type of things to come*"(Heb 10:1) this one he-goat was sacrificed to the Lord as an offering and the other one was sent away "living." Hear in the Gospels what Pilate said to the priests and the Jewish people: "*Which of these two do you want me to send out to you, Jesus, who is called the Christ, or Barabbas?"* (Matt 27:17) Then all the people cried out to release Barabbas, but to hand Jesus over to be killed. Behold, you have a he-goat who was sent *"living into the wilderness,"* (Levi 16:21–22) bearing with him the sins of the people who cried out and said, *"Crucify, crucify."* (Lk 23:21) Therefore, the former is a he-goat sent *"living into the wilderness"* and the latter is the he-goat which was offered to God as an offering to atone for sins, and he made a true atonement for those people who believe in him. But if you ask who it is who led this, he-goat *"into the wilderness"* to verify that he also was washed and made clean, Pilate himself can be taken as "*a prepared man."* Certainly, he was the judge of the nation itself who sent him by his sentence *"into the wilderness."* But hear how he was washed and made clean. When he had said to the people, *"Do you want me to release to you Jesus, who is called the Christ?*" (Matt 27:17) and all the people had shouted out, saying, *"If you release this one, you are not a friend of Caesar"* (John 19:12) then it says "*Pilate demanded water and washed his hands before the people, saying, I am clean from his blood; you should see to it."* (Matthew 27:24) Thus, therefore, by washing his hands, he will appear to be made clean. Therefore, for us, that is, we who are not "*enslaved to the shadow and copy*" (Hebrews 8:5) but to truth, there is this day of atonement on which forgiveness of sins was given to us when "*Christ our Passover was sacrificed"* (1 Cor 5:7) Therefore, having known the truth, "*how can we turn again to the weak and worthless elements of this world to which again you want to be enslaved anew, observing days and months and seasons and years?"* (Gal 4:9–10) Hear also how the prophet disapproves of such fasting and says, *"I did not choose this fast, says the Lord, nor the day that a man will humble his soul."* (Isa 58:5) If you want to fast according to Christ and "*to humble your soul,"* every time of the entire year is open to you; moreover, hold all the days of your life "*for humbling your soul,"* if you "have learned" from the Lord our Savior *"that he is gentle and lowly in heart."* (Matt 11:29) When, therefore, is there not a day of humiliation for you who follow Christ, who is "lowly in heart" and a teacher of humility? And thus, if you wish to fast according to the precept of the gospel, observe the evangelical laws on fasting in which the Savior commands this about fasting: *"But if you fast, anoint your head and wash your face"* (Matt 6:17) But if you ask how *"to wash your face,"* the Apostle Paul teaches how *"with uncovered face, you will contemplate the glory of the Lord and be transformed to this same image from glory to glory as by the Spirit of the Lord"* (2 Cor 3:18) *"Anoint even your head,"* (Matt 6:17) but take care that it not be with the oil of sin. For *"the oil of the sinner will not anoint your head."* (Ps 141:5) But "anoint your head" with the oil of exultation, "*the oil of joy"* (Ps 45:7) the oil of mercy, so that, according to the command of Wisdom, *"mercy and faith may not forsake you"* (Prov 3:3) Wherefore, the Apostle Paul also, wanting to divert us from the visible and earthly and to elevate our souls and understanding to celestial things cries out and says, *"If you have been raised up with Christ, seek the things which are above, not those which are upon*

the earth" (Col 3:1–2) Does he not clearly say to you, Seek not the Jerusalem on earth, nor the observances of the Law, nor the fast of the Jews, but the fast of Christ? For when you fast, you ought to approach Christ, your high priest, who must certainly not be sought in earth but in heaven, and through this one you ought to offer an offering to God. Do you still want me to show you what kind of fast is appropriate for you to practice? Fast from every sin, take no food of malice, take no feasts of passion, do not burn with any wine of luxury. Fast from evil deeds, abstain from evil words, hold yourself from the worst evil thoughts. Do not touch the secret loaves of perverse doctrine. Do not desire the deceptive foods of philosophy, which seduce you from truth. Such a fast pleases God. But *"to abstain from the foods which God created to be received with thanksgiving by the faithful"* (1 Tim 4:3) and to do this with those who crucified Christ cannot be acceptable to God. Once, the Pharisees were indignant with the Lord because his disciples were not fasting. He responded to them*, "The sons of the bridegroom cannot fast as long as the bridegroom is with them."* (Mark 2:19) Therefore, let them fast when they lose the bridegroom; but we, who have the bridegroom with us, cannot fast. However, we do not say this so that we may loosen the restraints of Christian abstinence. For we have forty days dedicated to fasting; we have the fourth and the sixth days of the week on which we regularly fast. There is certainly freedom for the Christian to fast at all times, not by an excessive regard of an observance but by virtue of moderation. For how can chastity be preserved uncorrupted by them except sustained by the more perfect aid of continence? How can they be zealous for Scriptures; how can they be diligent in knowledge and wisdom? Is it not by the moderation of the belly and of gluttony? How can anyone *"emasculate himself because of the kingdom of heaven"* (Matt 19:12) unless he restrains the affluence of foods, unless he uses the aids of abstinence? This, therefore, is the reason for Christians to fast. But there is yet another, also religious, whose praise is proclaimed by the letters of certain apostles. For in a certain book we find this saying by the apostles: "*Blessed is the one who also fasts that he may feed the poor.*" (Prov 22:9) His fast is very acceptable to God and truly worthy. For he imitates that one *"who laid down his soul for his brothers."* (1 John 3:16) Therefore, *"why do we patch new garments with old rags? Why do we put new wine into old wineskins?"* (Matt 9:17) *"The old has passed away; behold, everything has become new"* (2 Cor 5:17) through Christ our Lord, "to whom is glory and power forever and ever." Amen.**- Origen of Alexandria 10th Homily on Leviticus**

"But in what he has said, "*The law exercises dominion over a man for as long a time as it lives,"* (Rom 7:1) "lives" does not refer to the man but to the law. For he makes this clear in what follows, where he says*, "She is bound by the law to her husband as long as he lives."* (Rom 7:2) And the sequence asserts something imbued with the example that is taken, for he has put the law in the place of the husband and says of it, "*But if the husband has died, she is released from the law of the husband*." (Rom 7:2) (9) Now if these things are understood as having been spoken about the apostles or those who believed from the circumcision, no problem will be generated; for it is clear that they would have possessed the law as a first husband, under whose authority they were living. But when the fullness of times came, the law began to be weak in the flesh and death followed weakness, even if those who had lived as a wife under the authority of this husband marry the Spirit by believing in Christ, after the letter had died. But the Gentiles who believed in the Lord will seem to have never lived under the authority of this husband, i.e., under that of the law, nor did they have the message of the law as a husband. Isaiah will supply a testimony in support of this matter, i.e., that those who are of the circumcision were under this husband, but those who are from the Gentiles were without a husband, as he says, "*Rejoice, O barren one who does not bear; burst into song and shout, you who are not in labor! For the sons of the desolate woman are far more than of her that has the husband*." (Isaiah 54:1) He says, "*the sons of the desolate woman*

are far more than of her that has the husband," because far more would believe from the Gentiles than from the circumcision. He makes known as well that she who has the husband is the synagogue, which has the law; but the woman, desolate and wandering and living without any authority of the law, is the multitude of the Gentiles, which used to be barren, producing offspring with no legitimate word. (10) Here, then, the man who lives under the law is described by the Apostle as a woman who is under a husband. But he describes the husband as the message of the law, which he nevertheless calls a mortal husband, who is the message of the law according to the letter. But the sense in which he is dead must now be considered. Indeed, in this, he can seem to be dead since the spiritual understanding excludes and, as it were, kills the bodily understanding and shows that the letter that kills must be abandoned and the life-giving Spirit must be followed. (11) Moreover, this husband will be proven to be dead even more plainly in this way. Truly, as long as "*the law was bearing the shadow of the good things to come,"* (Heb 10:1) and as long as an earthly image and type of the heavenly worship was being borne in Jerusalem, and the altar continued to function, and the priesthood, the message of the law of the letter seemed to live in the letter. For Christ had not yet entered into the "*sanctuary not made with hands"* (Heb 9:11) nor had he approached the inner curtain, which the Apostle, when writing to the Hebrews, interprets to be the flesh of Christ. But when the Word became flesh and lived among us, his earthly presence in Jerusalem, with its temple and altar and everything that was borne there, was torn down; at that time her husband died, i.e., the law according to the letter. Or will it not rightly be said in this section that the message of the law is dead, since no sacrifices, no priesthood, and no ministries associated with the Levitical order are being offered? It cannot punish the murderer or stone the adulteress, for the Roman authorities avenge themselves on these things. Do you still doubt whether the law, according to the letter, is dead? No male goes up to appear before the Lord three times a year; no sheep is being slaughtered at the Passover festival in the city that is believed the Lord God had chosen; no offering of the piles of first-fruits is being celebrated; no leprous diseases and no defilement of sin are being cleansed. Is it possible to doubt in all these things that the letter of the law is dead?"-**Origen of Alexandria, Commentary on Romans, Book 6 Ch 7.8-11**

"The Savior is clearly teaching through these words that when we read the commands about clean and unclean foods in Leviticus and Deuteronomy, in relation to which the physical Jews and the Ebionites who are very similar to them accuse us as being transgressors of the law, we are not to think that the goal in Scripture lies in the common understanding of these words. For if "*what enters the mouth does not defile a person but what comes out of the mouth,"* (Matt 15:11) and especially since in the Gospel according to Mark, the Savior said these things "*making all foods clean,"* (Mark 7:19) it is clear that we are not defiled when we eat foods that the Jews say are unclean (for they wish to serve the letter of the law). But we are defiled when it is right that our lips be devoted "to perception" and we say we make for them "a yoke and a weight," but we speak of whatever is at hand, and we argue about inconsequential things. This is the source of sins for us. And it is fitting for the law of God to forbid things that arise from evil and prescribe things related to virtue, but to leave alone things that, on their own reckoning, are indifferent…..And the apostle, understanding that it is not the nature of the foods that is the cause of harm for the one who uses them or of profit for the one who abstains from them, but the tenets and the principle that is inherent in them, said, *"But food does not commend us to God; for neither if we eat are we superior, nor if we do not eat are we inferior."* (1 Cor 8:8) And he knew that those who have nobler thoughts about what foods are clean and what unclean in the law, and keep away from the distinctions and superstitions (in my opinion) in the distinctions about the use of clean and unclean foods, are indifferent in the use of foods and are, therefore, judged by the Jews to be transgressors of the law. This

is why he said somewhere, *"Let no one judge you in the matter of food or drink"* (Col 2:16) and what follows. He is teaching us that the things according to the letter are a shadow, and the true thoughts of the law, stored in these letters, are the good things that are to come, in which it is possible to discover what are the clean, spiritual foods of the soul and what are the unclean foods in words that are false and contrary, which harm the person nourished on them, "*For the law contains a shadow of the good things to come."* (Heb 10:1) **-Origen of Alexandria, Commentary on Matthew, Bk 11 Ch. 12**

"Since he [Paul] has named many kinds of laws above—for he has spoken of "*the law of God*," (Rom 7:22) *"the law of the mind,"* (Rom 7:23) and "*the law of the Spirit of life";* (Rom 8:2) and in contrast he has also mentioned "*the law that is in the members,"* (Rom 7:23) "*the law of death,"* (Rom 8:2) and "*the law of sin"* (Rom 7:23, 8:2)—it is a matter requiring a great deal of deliberation to select here which of these laws he is speaking of when he says, "*For what was impossible for the law, in that it was weakened through the flesh."* (Rom 8:3) I think, however, that here as well, as we have already spoken elsewhere on numerous occasions, the Apostle distinguishes the law of Moses in two aspects. The one he would call its flesh, the other its spirit. Observance of this law that is done according to the letter, he would name *"fleshly thinking,"* just as he says of a Jew of this sort, "*he is puffed up without cause by his own fleshly thinking."* (Col 2:18) On the other hand, that aspect that is understood spiritually, he would name "spirit," as he also says in another passage, "*The letter kills, but the Spirit gives life."* (2 Cor 3:6) In this passage, then, in which he says, *"impossible for the law*," (Rom 8:3) and *"in that it was weakened through the flesh,"* (Rom 8:3) can be understood as an interpretation that is according to the letter. For it was both impossible and weak when it was interpreted according to the flesh, i.e., according to the letter. Indeed, what could be more impossible than the observation of the Sabbath according to the letter of the law, as we have already often discussed? For it is commanded not to go out of the house, not to move from one's place, and to carry no burden. Because the Jews, who observe the law according to the flesh, also regard these things as impossible, they contrive certain inept and ridiculous interpretations in order to seem to repair the impossible aspect of the law. What should I say of the sacrificial system, which has also become completely impossible to carry out? For there is no temple or altar or any other place for sacrificing. In each of these things, I would not merely say that the law is impossible and weak, but it is plainly already dead."**-Origen of Alexandria, Commentary on Romans, Book 6 Ch. 12.2**

"And he has added, *"But if grace, it is no longer on the basis of works."* (Rom 11:6) One should know that the works that Paul repudiates and frequently criticizes are not the works of righteousness that are commanded in the law, but those in which those who keep the law according to the flesh boast; i.e., the circumcision of the flesh, the sacrificial rituals, the observance of Sabbaths or new moon festivals. These, then, and works of this nature are the ones on the basis of which he says no one can be saved, and concerning which he says in the present passage, "*not on the basis of works; otherwise, grace would no longer be grace."* (Rom 11:6) For if anyone is justified through these, he is not justified gratis. But these works are by no means sought from the one who is justified through grace; but this one should take care that the grace he has received should not be in him *"in vain,"* (cf. 2 Cor 6:1) as Paul also says, "*For his grace in me was not in vain but I worked harder than any of them*." (1 Cor 15:10) And again, he adds, as one mindful of grace, *"Not I, but the grace of God with me*." (1 Cor 15:10) So then, one does not make grace become in vain who joins works to it that are worthy and who does not show himself ungrateful for the grace of God. For anyone who sins after having attained grace becomes ungrateful to him who offered the grace."-**Origen of Alexandria, Commentary on Romans, Book 8 Ch. 7.6**

“This high priest, whom Moses ordained at that time, knew that circumcision was spiritual, yet he also observed the circumcision of the flesh because the high priest could not be uncircumcised. Therefore, this one had two tunics: one of the ministry of the flesh; another of spiritual understanding. He knew also that spiritual sacrifices ought to be offered to God, yet he was offering carnal sacrifices nonetheless. For he could not be high priest of those who were living at that time, unless he immolated offerings. Therefore, it is rightly said that this high priest was clothed with two tunics. But the apostles, who were about to say, "*If you are circumcised, Christ will profit you nothing”* (Gal 5:2) and who were also about to say, "*Let no one judge you in food, or in drink, or in participation of a feast day, or in new moons, or sabbaths, which are shadows of what will be*" (Col 2:16-17) these are prohibited from having two tunics so that they might inwardly repudiate completely observances of this kind according to the letter of the Law and not concern the disciples *"with Jewish myths”* (Titus 1:14) and *"place a yoke on them which neither they nor their fathers would have been able to bear.”* (Acts 15:10) But one is sufficient for them, and this one *"inward."* (Matt 10:10) For they do not want this tunic of the law that is external, but that which comes from above. For Jesus permits them to have one, and that one is "*interior."*-**Origen of Alexandria, Homilies on Leviticus, Book 6 Ch 3.5**

“Why is it absurd that the law is the origin of our doctrine, that is, the gospel? Even our Lord himself says to those who do not believe in him: “*If you had believed Moses, you would have believed me; for he wrote of me. But if you do not believe his writings, how will you believe my words?*” (Jn 5:46–47) Furthermore, one of the evangelists, Mark, says: “*The beginning of the gospel of Jesus Christ, as it is written in Isaiah the prophet, Behold I send my messenger before thy face, who shall prepare thy way before thee*” (Mk 1:1-2) showing that the beginning of the gospel is connected with the Jewish writings. Why, therefore, does Celsus' Jew speak against us and say: ‘For if there was anyone who proclaimed to you that the son of God would come down to men, it was our prophet, the prophet of our God?’ But what sort of objection is it to Christianity that John, who baptized Jesus, was a Jew? It does not follow that, since he was a Jew, every believer, whether he comes to the gospel from the Gentiles or from the Jews, must keep the law of Moses literally.”**-Origen of Alexandria, Against Celsus, Book 2 Ch. 4**

“Furthermore, the Jews are not proud of their abstinence from pigs as though the pig were some great thing, but because they have learnt the nature of clean and unclean animals and know the reason for this distinction, and that the pig is reckoned among the unclean animals. These were symbols of certain truths before the advent of Jesus. But after his time, to his disciples who did not yet understand the truth about these things, and said, “*Nothing common or unclean has entered my mouth”* (Acts 10:14) it was said, *“What God has cleansed, do not make common.” (Acts 10:15)”* **- Origen of Alexandria, Against Celsus Book 5 Ch. 49**

“If we may give an exact answer to Celsus' words when he thinks that we hold the same opinions as the Jews about the stories he quotes, we will say that we both confess that the books were written by divine inspiration but concerning the interpretation of the contents of the books we no longer speak alike. In fact, the reason why we do not live like the Jews is that we think the literal interpretation of the laws does not contain the meaning of the legislation. We maintain that “*when Moses is read, a veil lies upon their heart*” (2 Cor 3:15) because the meaning of the Mosaic law has been hidden from those who have not eagerly followed the way through Jesus Christ. We know that “*if anyone shall turn to the Lord (now the Lord is the Spirit), the veil is taken away”* (2 Cor 3:16-17) and “*with unveiled face he reflects”* (2 Cor 3:18) as it were “*the glory of the Lord”* (2 Cor 3:18) which is in the thoughts hidden in the text, and transmutes the so-called divine glory into his own glory. The word 'face' is used figuratively, and more

simply, as one might say, means the mind; in this is the face "*according to the inner man*" (Rom 7:22) which is filled with light and glory when the true meaning of the law is understood."-**Origen of Alexandria, Against Celsus Book 5 Ch. 60**

"However, we must realize that the Jews, who think they understand the law of Moses, take care to partake only of those meats regarded by them as clean and to abstain from unclean food, and also not to use for food the blood of an animal, nor those animals caught by wild beasts and others. There is much to be said about these matters, and for this reason it is not now a suitable time for the examination of the question. The teaching of Jesus, on the other hand, wanted all men to be called to the pure worship of God and to avoid hindering, by reason of the tiresome legislation about meats, many who could be helped by Christianity in their moral life; and so he declared that *"it is not that which goes into the mouth that defiles a man, but that which comes out of the mouth."* (Matt 15:11) "For, he says, *"the things which go into the mouth pass into the belly and are cast out into the draught,"* (Matt 15:17) but the things which come out of the mouth are "evil thoughts" which are spoken aloud, *"murders, adulteries, fornications, thefts, false witnesses, and blasphemies*." (Matt 15:19) Paul also says that *"meat will not commend us to God; for neither, if we eat, are we the better; nor, if we do not eat, are we the worse."* (1 Cor 8:8) Then since unless these matters are defined precisely they are somewhat obscure, it seemed good to the apostles of Jesus and the elders assembled together in Antioch, and, as they put it, *"to the Holy Spirit,"* to write a letter to the Gentile believers, demanding that they should abstain only from what they called *"the essentials".* These are things sacrificed to idols, or things strangled, or blood." (Acts 15:29)"- **Origen of Alexandria, Against Celsus Book 8 Ch 29**

Cyprian of Carthage 248 AD

In Jeremiah: *"Thus says the Lord to the men of Judah, and to them who inhabit Jerusalem, Renew newness among you, and do not sow among thorns: circumcise yourselves to your God, and circumcise the foreskin of your heart; lest my anger go forth like fire, and burn you up, and there be none to extinguish it."* (Jeremiah 4:3-4) Also Moses says: *"In the last days God will circumcise your heart, and the heart of your seed, to love the Lord your God.*" (Deut 30:6) Also in Jesus the son of Nave: *"And the Lord said to Jesus, Make you small knives of stone, very sharp, and set about to circumcise the children of Israel for the second time."* (Joshua 5:2) Paul also, to the Colossians: *"You are circumcised with the circumcision not made with hands in the putting off of the flesh, but with the circumcision of Christ."* (Col 2:11) Also, because Adam was first made by God uncircumcised, and righteous Abel, and Enoch, who pleased God and was translated; and Noah, who, when the world and men were perishing on account of transgressions, was chosen alone, that in him the human race might be preserved; and Melchizedek, the priest according to whose order Christ was promised. Then, because that sign did not avail women, but all are sealed by the sign of the Lord."- **Cyprian of Carthage, Against the Jews 12 Book 1 Ch. 8**

In Isaiah: "*Then shall they be manifest who seal the law, that they may not learn; and he shall say, I wait upon the Lord, who turns away His face from the house of Jacob, and I shall trust in Him."* (Isa 8:16-17) In the Gospel also: *"All the prophets and the law prophesied until John."* (Matt 11:13) In Micah: *"For the law shall go forth out of Sion, and the word of the Lord from Jerusalem. And He shall judge among many peoples, and He shall subdue and uncover strong nations."* (Micah 4:2-3) Also in Isaiah: *"For from Sion shall go forth the law, and the word of the Lord from Jerusalem; and He shall judge among the nations."* (Is 2:3-4) Likewise in the Gospel according to Matthew: *"And behold a voice out of the cloud, saying, This*

is my beloved Son, in whom I am well pleased; hear Him." (Matt 17:5)" In Jeremiah: *"Behold, the days come, says the Lord, and I will complete for the house of Israel, and for the house of Judah, a new testament, not according to the testament which I ordered with their fathers in that day in which I took hold of their hands to bring them out of the land of Egypt, because they remained not in my testament, and I disregarded them, says the Lord: Because this is the testament which will establish with the house of Israel after those days, says the Lord: I will give them my laws, and into their minds I will write them; and I will be to them for a God, and they shall be to me for a people; and they shall not teach every man his brother, saying, Know the Lord: for all shall know me, from the least even to the greatest of them: for I will be merciful to their iniquities, and will no more be mindful of their sins."* (Jeremiah 31:31-34) In Isaiah: *"Therefore remember not the former things, neither reconsider the ancient things. Behold, I make new the things which shall now arise, and you shall know it; and I will make in the desert a way, and rivers in a dry place, to give drink to my chosen race, my people whom I acquired, that they should show forth my praises."* (Isa 43:18-21) In the same also: *"If they thirst, He will lead them through the deserts; He will bring forth water from the rock; the rock shall be cloven, and the water shall flow: and my people shall drink."* (Isa 48:21) Moreover, in the Gospel according to Matthew, John says: *"I indeed baptize you with water unto repentance: but He that comes after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire."* (Matt 3:11) Also according to John: "*Unless a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."* (John 3:5-6) In the second Psalm: "*For what purpose have the heathen raged, and the people imagined vain things? The kings of the earth stood up, and the rulers have gathered together against the Lord, and against His Christ. Let us break their bonds asunder, and cast away their yoke from us*." (Pslm 2:1–3) Likewise in the Gospel according to Matthew, the Lord says: "*Come unto me, all you that labour and are burdened, and I will cause you to rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is excellent, and my burden is light."* (Matt 11:28-30) In Jeremiah: "*In that day I will shatter the yoke from their neck, and will burst their fetters; and they shall not labour for others, but they shall labour for the Lord God; and I will raise up David a king unto them*." (Jer 30:8-9)"**- Cyprian of Carthage Against the Jews 12 Book 1 Ch. 9-13**

In the second book of Kings: *"And the word of the Lord came to Nathan, saying, Go and tell my servant David, Thus says the Lord, You shall not build me a house to dwell in; but it shall be, when your days shall be fulfilled, and you shall sleep with your fathers, I will raise up your seed after you, which shall come from your bowels, and I will make ready his kingdom. He shall build me a house in my name, and I will raise up his throne for ever; and I will be to him for a father, and he shall be to me for a son: and his house shall obtain confidence, and his kingdom for evermore in my sight."* (2 Sam 7:4–16) Also in the Gospel the Lord says: "*There shall not be left in the temple one stone upon another that shall not be thrown down*." (Matt 24:2) And "After three days another shall be raised up without hands." (Mk 14:58)"- **Cyprian of Carthage**, **Against the Jews 12 Book 1 Ch. 15**

In Isaiah: *"For what purpose to me is the multitude of your sacrifices? Says the Lord: I am full; I will not have the burnt sacrifices of rams, and fat of lambs, and blood of bulls and goats. For who has required these things from your hands?"* (Isa 1:11-12) Also in the forty-ninth Psalm: *"I will not eat the flesh of bulls, nor drink the blood of goats. Offer to God the sacrifice of praise, and pay your vows to the Most High. Call upon me in the day of trouble, and I will deliver you: and you shall glorify me."* (Ps 50:13-15) In the same Psalm, moreover: *"The sacrifice of praise shall glorify me: therein is the way in which I will*

show him the salvation of God." (Ps 50:23) In the fourth Psalm too: *"Sacrifice the sacrifice of righteousness, and hope in the Lord."* (Ps 4:5) Likewise in Malachi: *"I have no pleasure concerning you, says the Lord, and I will not have an accepted offering from your hands. Because from the rising of the sun, even unto the going down of the same, my name is glorified among the Gentiles; and in every place odors of incense are offered to my name, and a pure sacrifice, because great is my name among the nations, says the Lord."* (Mal 1:10–11)"-**Cyprian of Carthage, Against the Jews 12 Book 1 Ch. 16**

In the second Psalm: "*Wherefore have the heathen been in commotion, and the peoples meditated on vain things? The kings of the earth have stood up, and their princes have been gathered together against the Lord, and against His Christ. Let us break their bonds asunder, and cast away from us their yoke*." (Pslm 2:1–3) Also in the Gospel according to Matthew: "*Come unto me, you who labour and are burdened, and I will make you to rest. Take my yoke upon you, and learn of me: for I am meek and lowly of heart, and you shall find rest for your souls. For my yoke is good, and my burden is light."* (Matt 11:28–30) Also in the Acts of the Apostles: "*It seemed good to the Holy Ghost, and to us, to impose upon you no other burden than those things which are of necessity, that you should abstain from idolatries, from shedding of blood, and from fornication."* (Acts 15:28-29) *"And whatsoever you would not to be done unto you, do not to others."* (Matt 7:12)"**- Cyprian of Carthage Against the Jews Treatise 12, Book 3 Ch. 119**

"Likewise, in the priest Melchizedek, we see the Sacrament of the Sacrifice of the Lord prefigured according to what the Divine Scripture testifies and says: "*And Melchizedek, the king of Salem, brought out bread and wine, for he was a priest of the most high God and he blessed Abraham*." (Gen. 14:18-19) But that Melchizedek portrayed a type of Christ, the Holy Spirit declares in the Psalms, saying in the Person of the Father to the Son: *"Before the day star . . . I have begotten you. . . . You are a priest forever according to the order of Melchizedek."* (Ps. 110:3-4) This order, indeed, is this coming from that sacrifice and thence descending because Melchizedek was a priest of the Most High God, because he offered bread, because he blessed Abraham. For who is more a priest of the Most High God than our Lord Jesus Christ, who offered Sacrifice to God the Father and offered the very same thing which Melchizedek had offered, bread and wine, that is, actually, His Body and Blood. And with respect to Abraham, that blessing going before extended to our people. For if Abraham believed God and it was imputed to him for justice, whoever, assuredly, believes in God and lives by faith is found a just man and is shown blessed already in the faithful Abraham and justified as the blessed Apostle Paul proves, saying: *'"Abraham believed God, and it was credited to him as justice." You know, therefore, that they who are of faith are the sons of Abraham. But the Scriptures, foreseeing that God would justify the Gentiles by faith, announced to Abraham beforehand that all the nations would be blessed in him. Therefore, those who are of faith are blessed with faithful Abraham."* (Gal. 3:6-9) Whence in the Gospel we find that sons are raised to Abraham from stones, that is, collected from the Gentiles. And when the Lord praised Zacchaeus, He answered and said: *"Today salvation has come to this house, since he, too, is a son of Abraham."* (Lk 9:19) That, therefore, in Genesis through the priest Melchizedek, the blessing should be ceremoniously celebrated in respect to Abraham, the image of the sacrifice goes before, appointed actually in the bread and wine. Accomplishing and fulfilling this action, the Lord offered bread and a chalice mixed with wine, and He, who is the Plenitude, fulfilled the truth of the prefigured image."- **Cyprian of Carthage, Letter 63.4**

"For, because the eighth day was kept in the Judaic carnal circumcision, that was a pledge prefigured in the shadow and in the image, but it was fulfilled with truth with the coming of Christ. For, because the

eighth day, that is, the first day after the Sabbath, was to be that on which the Lord rose and revived us and gave us a spiritual circumcision, this octave day, that is, the first after the Sabbath, and Sunday, has come forth as a prefiguring. The image ceased with the coming of the truth afterwards and with the giving to us of the spiritual circumcision."**- Cyprian of Carthage, Epistle 58.4**

Novatian of Rome 258 AD

Therefore, there was an ancient time when those shadows and types had to be enforced, so that some foods were to be avoided, and even though creation had approved them, the law had prohibited them. Truly, now that *"Christ, the end of the law,"* (Rom 10:4) has come, he has revealed all the obscurities of the law and all the mysteries that were concealed by the mists of antiquity. As it was justly said by the eminent teacher, and heavenly instructor, and author of perfect truth, *"To the clean all things are clean, but to those who are defiled and unbelieving nothing is clean rather, both their minds and their consciences are corrupted."* (Titus 1:15) Similarly, in another place, "*For everything created by God is good, and nothing is to be rejected when received with thanksgiving: for it is made holy by the word of God and prayer."* (1 Tim 4:4–5) Or again in another passage, *"The Spirit explicitly says that in the last days some will turn away from the faith, paying attention to seductive spirits, the doctrines of demons, by the hypocrisy of liars with cauterized consciences. They forbid marriage and abstain from foods that God created to be received with thanksgiving by the faithful who know God."* (1 Tim 4:1–3) And in yet another passage, *"Eat everything sold in the market, without asking questions."* (1 Cor 10:25) From this, it is clear that all these foods were restored to their blessed state, now that the law is ended. Not to restore the solemnity of foods, which were prohibited for a certain situation, but to lift the prohibition now that the freedom of the Gospel has been brought back through manumission. The apostle proclaims, "*Neither food nor drink are good, but righteousness, peace, and joy."* (Rom 14:17) Similarly, in another place, *"Food for the stomach and the stomach for food but God will do away with both the one and the other. However, the body is not for immorality [fornication], but for the Lord, and the Lord is for the body."* (1 Cor 6:13) God is not worshipped with the stomach or with foods, which the Lord says are to pass away, and which pass into the latrine when nature calls. For whoever worships God through foods almost has his stomach as a god. I say that the true and holy and clean food is an acceptable faith, a clear conscience, and an innocent spirit."- **Novatian, On Jewish Meats Ch. 5.1-10**

Methodius of Olympus 270's-311 AD

"And the distinction between foods is abolished not only by the voice from heaven to Peter, saying, *"What God has made clean, you must not call profane,"* (Acts 10:15) but also what the Lord said to his disciples, "*that not those things that go into a person defile a person, but those things which come out*." (Matt 15:11) For the voice that came to Peter one might also understand of the Gentiles, that God forbids rejecting anyone from the faith, as also the great Peter indicated, when he said, while talking to Cornelius, *"You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean*" (Acts 10:28) that comes to the faith. Therefore, not only by this was the distinction between foods abolished, but also by what was said by the Lord. And lest we fall into prolixity declaring how the law is abolished in detail, let us reject it entirely as if [we were] sitting with the apostles, for it is wrong, they said, to put upon the necks of believers " a

yoke which our fathers were not able to bear." (Acts 15:10) For there had been a question in the church, and those who said that believers should be circumcised. For it is said in the Acts, *"The apostles and the elders met together for to consider this matter. And [...] Peter stood up and said to them, 'My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. And God, who knows the human heart, testified to them by giving them the Holy Spirit."* (Acts 15:6-8) And soon after James said, *"I have reached the decision that we should not trouble those Gentiles who are turning to God, but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood."* (Acts 15:19–20) And shortly afterwards, the apostles saw fit to choose certain men and send them to the Gentiles, Paul and Barnabas and Silas and Judas surnamed Barsabas, and wrote by them thus: "*The apostles and elders [...] to the believers [...] in Antioch and Syria [...], greetings. Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you [. . .] we have decided unanimously to choose representatives[. . .] and send them to you, along with our beloved Barnabas and Paul, who have risked their lives for the sake of our Lord Jesus Christ."* (Acts 15:23–26) And afterwards*: "It has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication."* (Acts 28-29) The commandment of the Holy Spirit and the apostles says that the Gentiles are not to be compelled to keep the law of Moses - looking at the law carnally, as of the washing of vessels and having respect to many other things."- **Methodius of Olympus, On Distinction between Foods, Ch. 6.4-6.8**

"Therefore, He first decreed the law about foods and sacrifices and other simpler things, not unaware that what goes into a man cannot defile him, but rather desiring that our souls should be taught by lesser things, so that they would hold fast to those that were more necessary. As schoolmasters bring children to learning by writing simple characters for them, so God, instead of written lines, gave the law. He gave it to them so that having learnt it first, they should pass on to higher things - as Paul also revealed, *"[the law] has only a shadow of the good things to come and not the true form of these realities"* (Heb 10:1) For a shadow does not have a true image of things, but an image explains that of which it is the image. So, he shows the image of things which are to come by the likeness of things that have already come. As the shadow is to the image, so is the law to the gospel, and as the image is to the things themselves, so is the gospel to the things that are to come. And since this is how things are, it was necessary that this commandment concerning food should be the shadow of good things to come, which were revealed and purified by the gospel. We should not so much concern ourselves with food, and with which animals have cloven hooves, as with righteousness and with the food of understanding and with works of love towards God."-**Methodius of Olympus, On Distinction between Foods, Ch. 7.6-8.1**

"If the Jews want to live according to the law, none of them ought to take the book of the law into his hands, nor kill the lamb and keep the Passover, lest they come under wrath as having defiled the holy things of the Lord. For it says, "*if any person becomes unclean and is not purified, that soul shall be cut off from the congregation, because he has not been purified with the water of purification."* (Num 19:12-13) It does not say ordinary water, but water that has been mixed with the ashes of the heifer, because that is purification according to the law. For God did not ordain that they should be purified with water only, lest they should boast, but that they should not touch a tomb, nor enter the house of one who had died, nor cross a field of the dead - which is impossible. Therefore, if you set yourself to live according to

the law when there are no more ashes left, you have fallen under condemnation; for God has so arranged it, that they should be forced to seek one who would redeem them from the law. "*For I say*," said the apostle, *"to every man that is circumcised, that he must fulfil the whole nomos."* (Gal 5:3) The time is past, there is no more ash, it is no longer written on tablets of stone, *"Thou shalt love the Lord thy God,"* (Deut 6:5) compelling those who are under the law to serve the Lord against their will, but on tablets of flesh for those who would live forever to serve God of their free will. I would have liked to ask them kindly how they would have us keep the law: as the law itself and the Holy Spirit command us, or as they themselves think it should be kept? If it is as they think, then they command nothing but the breaking of the law. For the nomos is: anyone who has touched a dead bone, or a dead body, if he is not purified, then he shall be cut off from his people, lest he touch the holy things. But they, when they have touched dead persons or bones, not only do not purify themselves, but they defile the holy things when they approach them. But if [they say that the law is to be kept] as the Holy Spirit commands, then how are they not the most shameless of all people, if they tell us to live according to the Spirit, and themselves are seen to do the opposite? "*For a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart — it is spiritual and not literal. Such a person receives praise not from others but from God."* (Rom 2:28–29) For the mystery of the heifer is kept in us, who keep the nomos not according to the letter, but according to the spirit, not serving the shadow, or the likeness, or the image, but the truth itself according to the truth."- **Methodius of Olympus, On Distinction between Foods, Ch. 10.1-11.1**

Victorinus of Pettau c. 280–290 AD

"This sixth day is called parasceve, that is to say, the preparation of the kingdom. For He perfected Adam, whom He made after His image and likeness. But for this reason, He completed His works before He created angels and fashioned man, lest perhaps they should falsely assert that they had been His helpers. On this day also, on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day He rested from all His works, and blessed it, and sanctified it. On the former day, we are accustomed to fast rigorously, that on the Lord's Day we may go forth to our bread with giving of thanks. And let the parasceve become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that *"His soul hates;"* (Isa 1:14) which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel."-**Victorinus of Pettau, On the Creation of the World**

Lactantius 303-311 AD

"The reasons they put forward, however, for the anger and jealousy which they kept close in their hearts were different: Christ was trying to do away with the law of God given them by Moses – that is, he would not give up working for people's health on the sabbath, he emptied circumcision of meaning, he removed the ban on pork (these are the constituents of the sacraments of Judaism)……Micah declared that a new law would be given in this fashion [Mic 4:2–3]: *"The law shall go forth from Sion, and the*

word of the lord from Jerusalem, and it shall give judgment among the multitude of peoples and shall rebuke and expose mighty nations." The first law given by Moses was given on Mount Horeb, not on Mount Sion; that is the law which the Sibyl made plain would be undone by the son of God: '*When all these things that I have spoken are accomplished, then in him is all the law undone.*' Even Moses himself, through whom they fell away from God and failed to recognize him even while strenuously observing the law given them, had foretold that a very great prophet would be sent by God to be above the law to bring God's will to men. In Deuteronomy, he left the following [Deut 18:17–19]: *"And the lord said to me: I will raise up a prophet for them from amongst their brethren as I have raised up you, and I will put my word in his mouth and he shall say to them what I tell him. And whoever fails to hear what that prophet says in my name will know my vengeance upon him."* God was obviously using the law-giver himself to convey the fact that he was about to send his son – living, immediate law, that is, – and was about to undo the old law given by a mortal, so that he could ratify the eternal law anew through him who was eternal himself. On the abolition of circumcision, Isaiah prophesied as follows [Jer. 4:3–4]: *"Thus says the lord to the men of Judah and the inhabitants of Jerusalem: renew the newness among yourselves; do not sow among thorns. Circumcise yourselves to your God, and circumcise the foreskin of your heart, in case my wrath go abroad like fire and there be none to extinguish it."* So too Moses himself [Deut. 30:6]: "*In the latter days God will circumcise your heart for the loving of the lord your God.*" So too Jesus son of Nun, his successor [Josh. 5:2]: "*And the lord said to Jesus, Make your knives of stone very sharp, and sit and circumcise the sons of Israel again."* He said that the second circumcision would be not of the flesh, which the first was (a custom the Jews maintain even now), but of the heart and spirit, which Christ brought, who was the true Jesus.....The ban on pork is to the same effect. When God told them to abstain from it, he wanted it to be understood in particular that they should abstain from sin and uncleanness. The pig is a dirty, unclean animal and never looks up to heaven: body and face it hugs the ground, and it serves its belly and its feeding all the time; while it lives it provides no other service as the other living creatures do, which offer a means of sitting or riding or help in working the land, or pull carts by the neck or take loads on their back or give clothing with their pelts or supply milk in abundance or keep watch guarding houses. Hence the ban on using pig flesh; it is a ban on copying the life of pigs, who are fed merely to die, so that people should not, in obedience to belly and pleasure, become useless at acting justly and be subjected to death; they should not sink into filthy lusts either, like the pig which wallows in mud, or serve images made of earth, and befoul themselves with mud. Mud is what defiles the people who worship gods: they worship mud and earth. Every single precept of Jewish law is aimed at the display of justice, because they are delivered with a double meaning, so that things spiritual can be learnt from the form of things carnal."- **Lactantius, The Divine Institutes, Book 4 Ch. 17.1,3-10,18-21**

"All scripture is divided into two testaments. The one which came before the advent and passion of Christ, which is the law and the prophets, is called the Old Testament, and what was written after his resurrection is called the New Testament. The Jews use the Old Testament, and we use the new one: but they are not different, because the new one is the fulfilment of the old, and the testator is the same in each, namely Christ, who took on death for our sake and makes us the heirs of his eternal kingship, since the Jewish people have been stood down and disinherited, as the prophet Jeremiah attests when he says as follows [Jer 31:31–32*]: "Behold, the days come, says the lord, and I will consummate a new testament for the house of Israel and for the house of Judah, not in accord with the testament which I gave their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they did not abide by my testament, and I discounted them, says the Lord."* He puts it similarly in another place [Jer 12:7–8]: *"I abandoned my house, I let my inheritance go into the hands of its enemies. My*

inheritance became like a lion in the forest; it uttered its words over me itself, and therefore I hated it." Since its inheritance is kingship in heaven, he does not mean simply that he hates the inheritance itself, but the heirs, for showing ingratitude and impiety towards him. "*My inheritance*," he says, *"became to me like a lion":* that is, "*I became the prey and the devouring of my heirs, who sacrificed me like a cow." "It uttered its word over me":* that is, *"They uttered sentences of death and crucifixion against me."* (Jer 12:8) As for his earlier remarks, that he would *"consummate a New Testament for the house of Judah",* (Jer 31:31) he showed thereby that the Old Testament which was given through Moses was not perfect, and he would consummate the one which he was keeping to be given through Christ. As for the house of Judah and of Israel, he does not mean the Jews: he had deposed them; he means us, whom he summoned from among the nations to be adopted in their place, and we are called the sons of the Jews. That is what the Sibyl declares when she says: "The divine race of the blessed Jews, the heavenly ones." The future of that race is explained to us by Isaiah, in whom the supreme father addresses his son saying [Isa 42:6]: "*I, the Lord God have summoned you to justice, and I will hold your hand and strengthen you, and I have given you as a testament to my people, as a light to the nations, to open the eyes of the blind, to bring forth prisoners from their chains and those sitting in darkness from the house of gaol."* Though once we sat in darkness, as if blind and incarcerated in stupidity, ignorant of God and truth, we have been illuminated by him who adopted us in his testament; now that we are freed of the evil chains and have been brought into the light of wisdom, he has made us heirs of the kingship of heaven."-**Lactantius, The Divine Institutes, Book 4 Ch. 20.4-13**

Eusebius of Caesarea 311-325 AD

"Jeremiah, another Hebrew prophet, speaks in the person of Christ in the same way, saying: *"I was led like a lamb to the slaughter"* (Jeremiah 11:19; cf. Isaiah 53:7). John the Baptist seals these prophecies at the appearance of our Savior. When he saw Him and pointed Him out to those present as the one foretold by the prophets, he cried: *"Behold, the Lamb of God, who takes away the sin of the world"* (John 1:29). Accordingly, by the witness of the prophets, the great and precious ransom has been revealed for Jews and Greeks alike—the propitiation for the whole world, the life given for the life of all people, the pure offering for every stain and sin: the Lamb of God, the holy sheep beloved by God, the Lamb who was foretold. Through His inspired and mystical teaching, we Gentiles have received forgiveness of our former sins, and those Jews who place their hope in Him are freed from the curse of Moses. They daily celebrate His memorial—the remembrance of His Body and Blood—and are admitted to a sacrifice greater than that of the ancient Law. Therefore, we do not consider it right to return to the former *beggarly elements* (Galatians 4:9), which are symbols and images but do not contain the truth itself. Any Jews who have taken refuge in Christ, even if they no longer observe the ordinances of Moses but live according to the New Covenant, are free from the curse pronounced by Moses. For the Lamb of God has taken upon Himself not only the sin of the world but also the curse that follows from the transgression of the commandments of Moses. Thus, the Lamb of God becomes both **sin and curse**: sin for the sinners of the world, and a curse for those who remain under all the things written in the Law of Moses. As the Apostle says: *"Christ redeemed us from the curse of the law by becoming a curse for us"* (Galatians 3:13), and again, *"For our sake He made Him to be sin who knew no sin"* (2 Corinthians 5:21). For what could the Offering made for the whole world fail to accomplish—the Life given for the life of sinners, He who was led like a lamb to the slaughter and like a lamb to the sacrifice, all this done for us and on our

behalf? This is why the ancient servants of God, since they did not yet possess the reality, clung to symbols. This is exactly what our Savior teaches when He says: *"Many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it"* (Matthew 13:17). But we, who have received both the truth and the archetypes of the former shadows through the mysterious dispensation of Christ, have no further need of the things of old. He alone, the Word of God—existing before all ages and High Priest of every rational creature—set apart one like us in nature, as a sheep or lamb from the human flock, laid upon Him all our sins, and fastened upon Him also the curse pronounced by the Law of Moses, as Moses foretells: *"Cursed is everyone who hangs on a tree"* (Deuteronomy 21:23). This He endured, *"becoming a curse for us"* (Galatians 3:13), and "*being made sin for our sake"* (2 Corinthians 5:21). Upon Him were laid all the punishments due to us for our sins—bonds, insults, outrages, scourging, shameful blows, and finally the crowning trophy of the Cross. After offering such a wondrous sacrifice and chosen victim to the Father, and accomplishing the salvation of us all, He delivered to us a memorial, which we are to offer continually to God **in place of a sacrifice**. This also the wondrous David, inspired by the Holy Spirit to foresee the future, foretold in these words: *"I waited patiently for the Lord; He inclined to me and heard my cry. He brought me up out of a pit of destruction, out of the miry clay; He set my feet upon a rock and made my steps secure. He put a new song in my mouth, a hymn to our God"* (Psalm 40:1–3). David explains what this "new song" is when he continues: "Sacrifice and offering You did not desire, but a body You prepared for me; burnt offering and sin offering You took no pleasure in. Then I said, 'Behold, I have come; in the scroll of the book, it is written of me; I delight to do Your will, O God'" (Psalm 40:6–8). And he adds: *"I have proclaimed righteousness in the great assembly"* (Psalm 40:9). He clearly teaches that, in place of the ancient sacrifices and burnt offerings, the incarnate presence of Christ—the body prepared for Him—was offered. This same mystery is proclaimed to His Church, announced beforehand in the prophetic Scriptures. Since we have received the memorial of this offering, which we celebrate at the table through the symbols of His Body and saving Blood according to the New Covenant, we are again taught by David to say: *"You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup overflows"* (Psalm 23:5). Here it is plainly the mystical anointing and the holy sacrifices of Christ's table that are meant. Through these, we are taught to offer to Almighty God, through our great High Priest, a lifelong celebration of sacrifices—bloodless, spiritual, and pleasing to Him. This same truth the great prophet Isaiah also foresaw and proclaimed by the Holy Spirit, saying: *"O Lord, You are my God; I will exalt You, I will praise Your name, for You have done wonderful things"* (Isaiah 25:1). He then explains what these *"wonderful things"* are: *"The Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine…This is the counsel of God for all nations"* (Isaiah 25:6–7, LXX). These are Isaiah's wonders: the promise of anointing and joy, not for Israel alone but for all nations. Hence, through the anointing, they are rightly called Christians. He also prophesies the "wine of joy" given to the nations, clearly alluding to the sacrament of the New Covenant, now openly celebrated throughout the world. The prophet also proclaims these spiritual and immaterial sacrifices, saying: *"Offer to God a sacrifice of praise, and fulfill your vows to the Most High"* (Psalm 50:14). And again: "Let my prayer be incense before You, the lifting up of my hands an evening sacrifice" (Psalm 141:2). And once more: *"The sacrifice pleasing to God is a contrite spirit"* (Psalm 51:17). Thus, all these ancient prophecies are now being fulfilled in our time through the teaching of our Savior among all nations. Truth itself bears witness through the prophetic voice by which God, rejecting Mosaic sacrifices, foretells that the future belongs to us: *"From the rising of the sun to its setting, My name is glorified among the nations, and in every place incense is offered to My name, and a pure offering"* (Malachi 1:11). Therefore, we offer to Almighty

God a sacrifice of praise. We offer the divine, holy, and sacred offering. We offer anew, according to the New Covenant, the pure sacrifice. Yet the sacrifice God desires is called *"a contrite heart"* (Psalm 51:17). And we offer incense, as the prophet says, when in every place we present to Him the fragrant fruit of the Word of God in our prayers: *"Let my prayer be incense before You"* (Psalm 141:2). Thus, we sacrifice and offer incense in two ways: First, when we celebrate the Memorial of His great Sacrifice according to the mysteries He handed down to us, offering the Eucharist for our salvation with holy hymns and prayers; and second, when we dedicate ourselves entirely to Him and to the Word, our High Priest, in body and soul. For this reason, we strive to keep our bodies pure and undefiled from every evil, and our hearts cleansed from every passion and stain of sin, worshiping Him with sincere thoughts, true intention, and right belief. For these, we are taught, are more pleasing to Him than countless sacrifices offered with blood, smoke, and fat."-**Eusebius of Caesarea, The Proof of the Gospel, Book 1 Ch 10**

"Therefore, with those things set aside, the word of the new covenant has transferred the feast of the Sabbath to the rising of light and has handed down to us the saving Lord's Day—the first day of light—as the image of true rest. On this day the Savior of the world, having completed all His works among men and having triumphed over death, passed through the heavenly gates, beyond the six-day creation, becoming Himself the divine Sabbath and receiving the thrice-blessed rest, when the Father said to Him: *"Sit at my right hand, until I make your enemies a footstool for your feet."* (Psalm 110:1) And on this day of light, the first and true day of the sun, we ourselves also assemble, celebrating holy and spiritual Sabbaths throughout the six intervening days. We, who have been redeemed from the nations through Him, perform throughout the whole world, according to the spiritual law, those things once commanded for the priests to do on the Sabbath. For we offer spiritual sacrifices—the so-called sacrifices of praise and the sacrifices of rejoicing. We send up the sweet-smelling incense of which it is said: *"Let my prayer be set forth before you as incense."* (Psalm 141:2) We also present the bread of the offering, rekindling the saving remembrance, and the blood of sprinkling—"*the blood of the Lamb of God who takes away the sin of the world*"—as a purification for our souls. (John 1:29) We kindle the lights of the knowledge of the face of God, and we strive earnestly to fulfill the words of the present Psalm on this very day: *"Confessing to the Lord by deeds and words, singing to the name of the Most High, proclaiming at dawn with the rising of our Light the mercy of God shown to us, and declaring His truth at night by chaste and holy conduct."* (Psalm 92:1–2) Thus, everything that it was fitting to perform on the Sabbath, we have transferred to the Lord's Day, since it is greater in authority, the first and most honorable, surpassing the Jewish Sabbath."-**Eusebius of Caesarea, Commentary on Psalm 91 (92)**

"Also, they [i.e., the Jews], following Moses, would sacrifice the sheep of the Pascha once in the whole year, on the fourteenth day of the first month, at evening. We of the New Covenant, on the other hand, who celebrate our own Pascha each Lord's day, always take our fill of the Savior's body, always partake of the blood of the Lamb; we have always girded the loins of our souls with chastity and self-control, we have always prepared our feet in readiness for the Gospel; we always hold the staffs in our hands, and rest on the rod that came forth from the root of Jesse; we are always being set free from Egypt, we are always going in search of the wilderness of human life, we are always setting out on the journey toward God: We are always celebrating the Passover. For the Word of the Gospel wants us to do this, not once in the year, but always and every day. For this reason, we celebrate the festival of our Pascha every week, on the day of our Savior and Lord, carrying out the mysteries of the true Lamb, by whom we have been ransomed. And we do not circumcise our bodies with a blade; rather, we remove every evil of the soul by means of the sharp Word; nor do we make use of physical unleavened bread but only the unleavened

bread of sincerity and truth. For grace, having freed us from our former habits that had grown old, bestowed on us the new man, the one created in accordance with God, and the new Law, a new circumcision, a new Pascha, and the *"Jew in secret."* (Rom 2:29) And thus, it also left us free from the old appointed times."-**Eusebius of Caesarea, On the Celebration of the Pascha Ch. 7**

"They (pre-Mosaic saints) had no interest in bodily circumcision, nor do we; nor for keeping the Sabbaths, nor do we; nor for abstaining from some foods or other distinctions that Moses first delivered to their successors to be observed as symbols, nor do such things concern Christians now."- **Eusebius of Caesarea Church History Book 1 Ch. 4:8**

"And this was the day of His Resurrection from the dead, which they say, as being the one and only truly Holy Day and the Lord's Day, is better than any number of days as we ordinarily understand them, and better than the days set apart by the Mosaic Law for Feasts, New Moons and Sabbaths, which the Apostle teaches are the shadow of days and not days in reality. And this Lord's Day of our Saviour is alone said to show its light not in every place but only in the courts of the Lord. And these must mean the Churches of Christ throughout the world, which are courts of the one House of God, in which he who knows these things loves and chooses to be abased, prizing far more the time spent in them than that spent in the tabernacles of sinners."- **Eusebius of Caesarea, The Proof of the Gospel, Book 4 Ch. 16.186**

And this has the support of the inspired apostle, who says when treating the law of Moses: *"Who serve under the example and shadow of heavenly things."* (Heb 8:5) And again: *"For the law having a shadow of good things to come."* (Heb 10:1) And again: *"Let no man, therefore, judge you regarding food or drink, or with respect to a holy day, or the new moon, or sabbath days, which are a shadow of things to come."* (Col 2:16-17) For if the laws relating to the difference of foods, and the holy days and the sabbath, like shadowy things, preserved a copy of other things that were mystically true, you will not say without reason that the high priest also represented the symbol of another High Priest, and that he was called Christ, as the pattern of that other, the only real Christ.- **Eusebius of Caesarea, The Proof of the Gospel, Book 4, Ch. 16**

Athanasius of Alexandria 334-336 AD

"[7] Therefore, my beloved, because our soul is nourished by divine foods, by the word and the will of God, and we are also fasting bodily with respect to external things, let us keep this great and saving feast as is fitting. For even the stupid Jews received this divine food as a type when they would eat the lamb at Passover. But because they did not understand the type, they eat the lamb even to this day, going astray and, for this reason, are outside the city and the truth. For as long as Judaea and the city existed, there were the type, the lamb, and the shadow because the Law had so commanded that these things should not take place in any other city, but in the land of Judaea and nowhere outside it. And along with these things, the Law commanded (them) to offer whole burnt-offerings and sacrifices when there was no other sanctuary than the one in Jerusalem. For this is why a sanctuary and a temple were built in that city alone, and in no other city were they permitted to perform these things, so that when an end would come to the city, then the things of the shadow would be able to come to their end. [8] Indeed, look now: that city, after our Saviour's coming, has had its end, and the entire land of the Jews has become desolate, so that based on the testimony of these things—and we need nothing besides these things; rather by our own eyes we confirm what has happened—it is necessary that there be an end to the

shadow as well. And it is not fitting to learn these things from me; rather, the sacred voice of the prophet proclaimed ahead of time by crying out, “Behold, on the mountains are the feet of the one who declares and makes known peace.” (Nah 1:15) And what is the significance of “makes known” if not what he goes on to say to them? “Celebrate your feasts, Jew, and render your vows to the Lord, for they shall not return again to the old order: it is finished, it has been removed; he has ascended who breathed in the face and delivers you from affliction.” (Nah 1:15–2:1) “But who is he who ascended?” someone might ask the Jews, so that even boasting of the shadow might come to an end. Nor is it useless to hear, “It is finished; he has ascended who breathed.” For nothing was finished before he who breathed ascended, but as soon as he ascended, it was also finished. Therefore, who is he, as I said before, O Jews? For if he were Moses, it would be false: the people had not yet come to the land in which alone they were commanded to perform sacrifice. But if it were Samuel or any others of the prophets, that too would be an error because in fact these things were still being performed in Judah, and the city was standing. It was necessary that these things should be performed while it stood. Therefore, none of these men, my beloved, is he who ascended. But if you want to hear the true word and to be kept from Jewish fables, observe our Saviour, who ascended, breathed on the face, and said to his disciples, “Receive the Holy Spirit.” (Jn 20:22) For as soon as these things happened, everything was finished: the altar was broken, and the veil of the temple was torn. And as long as the city was not yet desolated, the abomination was ready to sit within the temple, and the city and those old rites (were ready) to receive their end. [9] Therefore, because we have passed beyond the time of the shadow and we no longer perform rites in it, but we have in a sense turned toward the Lord, for “the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom,” (2 Cor 3:17) as we hear the sacred trumpet; because we no longer slay a corporeal lamb, but the true lamb that was slain, our Lord Jesus Christ, who “like a sheep was led to the slaughter and like a lamb was silent before the shearer” (Isa 53:7) because we are purified by his precious blood, which “speaks better than that of Abel” (Heb 12:24) because we have as shoes on our feet the readiness for the gospel; because we hold in our hands the sceptre and staff of the Lord, by which the saint was comforted and said, “Your rod and your staff, they have comforted me” (Ps 23:4) and, to sum up, because we are entirely prepared and not worried about anything because, according to the blessed Paul, “the Lord is near,” (Phil 4:5) and as our Saviour said, at an hour we do not expect the Lord is coming—“let us celebrate the festival, not with the old yeast, not with the yeast of wickedness and evil, but with the unleavened bread of purity and truth,” (1 Cor 5:8) by stripping off the old human being with his deeds and clothing ourselves with the new human being who has been created in God, with humility of mind, a pure conscience, and meditation on the Law night and day; rejecting all hypocrisy and fraud; driving away pride and deceit; and taking up love toward God and toward the neighbor, so that, being made new and receiving as new wine the Holy Spirit, we might properly celebrate the month of new things.”- **Athanasius of Alexandria, Festal Letter 1.7-9**

“Rightly, my beloved, we proceed again from feast to feast, for once again festal assemblies, once again sacred vigils arouse our mind and compel our intellect to keep vigil toward the contemplation of good things. We celebrate these days not by mourning, but by scenting out what serves as nourishment for the soul and by urging the corporeal desires to quiet down. For by these means we will be able to defeat the enemies, like the blessed Judith, who, having first humbled herself by fasts and prayers, defeated the enemies and killed Holofernes; and blessed Esther, who, when destruction was about to come upon her entire race and the people of Israel were about to perish, brought to an end the tyrant’s fury in no other way than by fasting and prayer to God, and changed the nation’s ruin to salvation, so that these days too would be considered feasts for Israel. For in this way forms of old feasts were appointed when an enemy

was killed or a plot against the nation was foiled and Israel was liberated. Therefore, the blessed Moses signified ahead of time the great feast of Passover and that we should celebrate it, because Pharaoh had been killed and the nation had been freed from slavery. At that time, however, at specific moments when tyrants over the people were killed, feasts and festivals were celebrated in Judaea in a temporal manner. [3] But now, when the devil, that tyrant over the inhabited world, has been killed, we do not come, my beloved, for a temporal feast, but for one that is eternal and heavenly. Proclaiming it not in shadows but in truth, we come to this (feast). For at that time, when they had been satiated by the flesh of an irrational lamb, they would celebrate the feast, and when they had anointed the doorposts with blood, they would supplicate the destroyer. But now, when we eat the Word of the Father and seal the doorpost of our hearts with the blood of the New Testament, we recognize the grace that has been given to us by the Saviour, who said, *"See, I have given to you to tread on snakes and scorpions, and over all the power of the enemy."* (Lk 10:19) For no longer does death reign, but instead of death, henceforth is life, as the Lord himself said, *"I am the life,"* (John 14:6) in that everything is filled with joy and gladness, as it is written: "*The Lord became king! Let the earth rejoice!"* (Psalm 97:1) For at that time, when death reigned, *"as we sat by the rivers of Babylon, we wept,"* (Psalm 137:1) and we mourned because we felt the bitterness of captivity. But now, when death and the devil's kingdom have been abolished, everything is universally filled with joy and gladness, and no longer "*is God known in Judaea"* (Psalm 76:1) alone, but *"in all the earth their sound went out,"* (Psalm 19:4) and *"all the earth has been filled with knowledge of him."* (Hab 2:14) What follows, my beloved, is clear: Even we should accordingly come to such a feast, having clothed our minds not in filthy garments, but in pure ones. Indeed, we need for this purpose to clothe ourselves with our Lord Jesus, so that we might be able to celebrate the feast with him. And we are so clothed when we love virtue and are enemies to vice, when we practice continence and do away with licentiousness, when we embrace righteousness before injustice, when we honor sufficiency and are strong in mind, when we do not neglect the poor but open our doors to everyone, when we favor humility of mind and hate arrogance. [4] For by these things in former times even Israel, after it had contended as if in a shadow, came to the feast, but at that time such things were prefigured, as if in a shadow. But as for us, my beloved, because the shadow has received its fulfilment and the types have been completed, we should no longer think of the feast as a type, nor should we go up to the Jerusalem below to sacrifice the Passover in accordance with the "out of season" (2 Tim 4:2) observance of the Jews, lest, when the time has passed by, it be thought that we act *"out of season."* (2 Tim 4:2) Instead, in accordance with the ordinance of the apostles, let us too pass beyond the types and sing the new hymn of praise. For they also (the apostles), when they saw this and were assembled, as it were, with the Truth, drew near and said to our Saviour, *"Where do you want us to prepare the Passover for you?"* (Matt 26:17) For no longer were the things belonging to the Jerusalem below performed, nor was it reckoned that the feast was to be celebrated only there, but wherever God wanted. But he wanted it to be everywhere, so that "in every place" incense and sacrifice might be offered to him. For according to the narrative, it was not permitted to celebrate the feast of Passover in (just) any place, except in Jerusalem alone. But when the things of that time were completed and the things of the shadows had passed by, when the preaching of the Gospel was about to reach every place, when the disciples were spreading even the feast in every place, they asked the Saviour, *"Where do you want us to prepare?"* (Matthew 26:17) Our Saviour too, because he was changing what was typological to what was spiritual, promised them that they would no longer eat a lamb's flesh, but his own, saying, *"Take, eat, and drink. This is my body and my blood."* (Matt 26:26-27) When we too are nourished by these things, my beloved, we shall truly celebrate the festival of Passover."-**Athanasius of Alexandria, Festal Letter 4.2-4**

"For the feast does not exist on account of the days; rather, we celebrate the feast on account of the Lord, who suffered during them on our behalf—"*For our Passover, Christ, has been sacrificed*"(1 Cor 5:7)—just as even Moses said, when he instructed Israel not to suppose that the feast belongs to the days, but that it belongs to the Lord: *"It is the Lord's Passover."* (Ex 12:11) As for the Jews, when they supposed that they were keeping the Passover because they were persecuting the Lord, the feast became useless for them, inasmuch as it no longer carried the Lord's name, but that which received testimony from them: For it was "*the Passover,"* not of the Lord, but "*of the Jews."* (Jn 2:13) The Passover was named after the Jews, my brethren, because they denied the Lord of the Passover, and for this reason, the Lord, averting his face from such an opinion as theirs, said, "*Your new moons and your sabbaths my soul hates."* (Isa 1:14) [3] So too now, these people who observe the Passover as they (the Jews) did the Lord himself again rebukes, just as he did those lepers who were cleansed, when he loved one of them as a grateful person, but was vexed at the others as ingrates because they did not acknowledge the benefactor, but they esteemed the healing of the leprosy more than the healer: "*One of them, when he saw that he was healed, turned back, praising God with a loud voice"* (Lk 17:15) …….For even if there was testimony against our Savior by means of Caiaphas, and even if he was abused by the Jews, and even if he was condemned by Pilate during these days, nevertheless the voice of the Father that came to him was exalted and exceedingly mighty: *"I have glorified, and I will glorify again."* (John 12:28) For the things that he suffered for our sake have passed away, but the things that belong to him as the Savior remain forever. [4] But when we commemorate these things, my brethren, let us not be preoccupied with foods; rather, let us glorify the Lord and become foolish for him who died for us, as Paul said: "*For if we are foolish, it is for God; if we are in our right mind, it is for you."* (2 Cor 5:13) That is, *"One has died for all; accordingly, everyone has died. And he died for all, so that we who live might live no longer for ourselves, but for him who died and rose for us."* (2 Cor 5:14-15) Indeed, we are obliged to live no longer for ourselves, but as servants to the Lord, and let us *"not accept the grace in vain,"* (2 Cor 6:1) because it is an especially *"acceptable time,"* (2 Cor 6:2) and the "day of salvation" has dawned, the death of our Saviour. For even though for our sakes the Word descended and, although he is incorruptible, put on a corruptible body for the salvation of us all—of which Paul was confident, saying, *"That which is corruptible must put on incorruptibility"* (1 Cor 15:53)—and (even though) the Lord was sacrificed in order to abolish death by his blood, once with good reason in a passage (of Scripture) he blamed those who vainly participated in the shedding of his blood but did not take delight in the Word's flesh, saying, *"What profit is there in my blood, when I go down to corruption?"* (Ps 30:9) (He said this) not because the Lord's descent was without profit—for it gained the entire inhabited world—but because, although he suffered in this way, the sinners prefer to suffer loss rather than to profit. For he considered our salvation a delight and his own particular profit, just as, on the other hand, he reckoned our destruction a loss."-**Athanasius of Alexandria, Festal Letter 6.2-4**

"Nevertheless, when he came and found no fruits in them, he cursed them through the fig tree, saying, *"Let fruit no longer come from you!"* (Matt 21:19) And the fig tree became dead and fruitless, so that even the disciples were amazed when it withered. [6] Then was fulfilled what was spoken by the prophet: *"I will banish from them a sound of mirth and a sound of gladness, a voice of bridegroom and a voice of bride, a fragrance of perfume and light of a lamp. And the whole land shall become an annihilation."* (Jer 25:10–11) For the entire service of the Law has been abolished from them, and from now on and forever they remain without the feast, and they do not celebrate the Passover. For how could they? They have no place, but instead they wander everywhere. They eat unleavened bread in a manner contrary to the Law because they are unable to sacrifice the lamb first, as they were

commanded to eat unleavened bread. Rather, in every place they transgress the Law, and just sentences are required by the Lord, which will bring on days of grief rather than of joy. The reason this happened to them was the murder of the Lord and the lack of respect for the Only Begotten. Indeed, even now this is what the entirely wicked heretics and the ignorant schismatics experience, the former because they murder the Word and the latter because they tear apart the tunic. They, too, remain expelled from the feast because they live without piety and knowledge; rather, they emulate the situation involving Barabbas the robber, whom the Jews requested in place of the Saviour. Therefore, the Lord himself cursed them by the sign of the fig tree. But in his love for humanity, he showed pity for them in this way: he did not destroy (the fig tree) together with the root—for he did not curse the root—but (made it) so that no longer would anyone eat fruit from it. For by doing this, he brought an end to the shadow when he caused the withering, but the root he preserved, so that even we might be grafted onto it. And even they, *"if they do not persist in unbelief,"* will be able to be *"grafted back into their own olive tree."* (Rom 11:23–4) Therefore, when the Lord cursed them because of their negligence, he removed from them the new moons. The true lamb and he who is truly the Passover came to us, [7] and so too came the specified day on which it is right to proclaim the feast with the trumpet, to separate ourselves to the Lord with the offering of thanksgiving, and to consider it to be our festival."-**Athanasius of Alexandria Festal Letter 6.5-7**

"For the time is that of the feast, my brethren, and it has drawn near. It has not been announced by trumpets as on the narrative level, but it has been announced and brought near by the Saviour who suffered on our behalf and rose again, as Paul declared, saying, "Our Passover Christ has been sacrificed." (1 Cor 5:7) Indeed, it is ours and not that of an "alien," (Exod 12:43) nor does the festival of Passover belong to the Jews any longer. For the time of shadows has been suspended, and the old things are dead, and now the month of new things has come, during which every person ought to celebrate the feast by obeying him who said, "Observe the month of new things, and you shall perform the Passover for the Lord your God." (Deut 16:1) Even the pagans imagine that they celebrate the feast, and the Jews pretend to do so hypocritically. But he reproves the feast of the pagans as one in which they mourn for bread, and he turns his face away from those of the Jews as outside the precepts, saying, "Your new moons and your sabbaths my soul hates." (Isa 1:14) [2] For actions that are contrary to the law and without piety are not profitable, even if they are thought to be so, but instead all the more reprove the hypocrisy of those who dare to do them. On this account, although such persons pretend to offer sacrifices, they nonetheless hear from the Father, "Your whole burnt offerings are not acceptable, and your sacrifices did not gratify me," (Jer 6:20) and, "If you should offer fine flour, that would be futile; incense is an abomination to me." (Isa 1:13) For God has no need of anything, and because he has nothing impure, he is full with respect to such things, in accordance with what he testifies through Isaiah, saying, "I am full." (Isa 1:11) 4. A law was established about these things in order to educate the people and to prefigure the things to come. For Paul said to the Galatians, "Before faith came we were guarded under the law, imprisoned in (anticipation of) the faith that would be revealed in us; therefore the law was our disciplinarian in Christ, so that we might be justified by faith." (Gal 3:22–23) But the Jews did not recognize (this), nor did they comprehend; on this account, as they walked in the daytime as if in darkness, groping for but not touching our truth that is in the law, conforming to the letter but not assenting to the spirit, they looked at Moses when he was veiled, but when he was uncovered, they turned their faces away. For they did not understand what they read, but they devised certain things in place of other things……. 8. [3] What does this mean, my brethren? We ought to investigate the prophetic expression, especially because of those among the heretics who have thought in opposition to

the law. Therefore, through Moses he gave commands concerning sacrifices, and the entire book called Leviticus consists of the complete arrangement of these stipulations, so that the one who offers might be acceptable. But whoever despises these things is accused of disobeying the commandment, and through the prophets he says, “I have not asked these things from your hands,” (Isa 1:12) and “I did not speak to your fathers concerning sacrifices, and I did not command them concerning whole burnt offerings.” (Jer 7:22) 9. It has been supposed either that the Scriptures are not in accord with one another or that the God who gave the commandments is deceptive. But there is no contradiction whatsoever—let it not be!—nor is the Father, who is the truth, deceptive, for “it is impossible,” as Paul confirms, “that God would prove false.” (Heb 6:18) Rather, all these things are straightforward to those who consider them rightly and to those who accept the writings of the law with faith. Therefore, it seems to me—may God grant through your prayers that this argument will not be far from the truth—that originally the commandment and the law were not about (actual) sacrifices, nor did God, who established the law, have in mind (actual) whole burnt offerings, but instead the things that were signified and prefigured through them. For “the law has a shadow of the good things to come,” (Heb 10:1) and these things “were imposed until the time comes to set things right.” (Heb 9:10) 10. [4] Therefore, it is not the entire law that concerns sacrifices, although there was in the law the commandment about sacrifices, through which it might, on the one hand, begin to instruct and distance (the people) from the idols and, on the other hand, bring them near to God by making known the current time. On this account neither at the beginning, when God brought the people out from Egypt, did he command them concerning sacrifices and whole burnt offerings, nor even when they arrived at Mount Sinai. For God is not like a human being, so that he should concern himself with these things ahead of time, but his commandment existed, so that they might know him, that he is truly God, as well as his Word, and so that they might despise those that are falsely called gods, which do not exist but extend only as far as the imagination. This is how he wanted to be made known to them: by bringing them out from Egypt and by causing them to pass through the Red Sea. 11. But when they preferred to serve Baal and dared to offer sacrifices to those that do not exist, when they forgot the miracles that had been accomplished for them in Egypt and considered returning there, at that time and for that reason, subsequent to (the promulgation of) the law, even the commandment concerning sacrifices was established as law, so that they might turn their intellect, which at one time had contemplated those that do not exist, back to him who is truly God, and so that they might learn first not to sacrifice, but (then) to turn their faces away from idols and to comply with the things that God had commanded. For when he has said, “I did not speak concerning sacrifices and did not command concerning whole burnt offerings,” he immediately adds, “But this dictum I commanded them, saying, ‘Obey my voice, and I will become a god to you, and you shall become a people to me, and walk in all my ways, which I command you.’” (Jer 7:22–23) Thus, because they were first moulded and instructed, they learned not to perform service for anyone other than the Lord. They could know for how long the shadow would be and not to neglect the current season, during which the calf of the bulls would no longer be the sacrifice to God, nor the ram of the flock, nor the kid of the goats, but all these things would be accomplished in a purely spiritual manner, through constant prayer and a proper way of life, along with discourses of piety, in accordance with what David sings: “May my thinking be pleasing to him,” (Ps 104:34) and, “Let my prayer succeed as incense before you, a lifting up of my hands be an evening sacrifice.” (Ps 141:2) And the Spirit, which was in him, commands, saying: “Offer to God a sacrifice of praise, and pay your vows to the Lord. Sacrifice a sacrifice of righteousness, and hope in the Lord.” (Ps 50:14) [5] Even the great Samuel, no less, rebuked Saul with logic, saying, “Is not speaking better than a gift?” (1 Kgs 15:22–3) For by these things a person fulfils the law and pleases

God, as he says, “A sacrifice of praise will glorify me.” (Ps 50:23) Let a person “learn what this means, ‘I want mercy and not sacrifice,’” (Matt 9:13,Hos 6:6) not even condemning adversaries…….. 21. [8] For what is as fitting for a feast as turning away from wickedness, a pure way of life, and unceasing prayer offered to God with thanksgiving? Therefore, my brethren, as we look forward to celebrating the feast of eternal joy in heaven, let us celebrate the feast now as well by rejoicing at all times, praying without ceasing, and giving thanks to the Lord in all circumstances.70 For I too, as I give thanks to God both for the other miracles that he has performed and for the benefits that even now have come to us—for, although he has severely chastened us, he did not hand us over to death, but he has brought us from a distance, as though from the end of the earth, and has reunited us with you—as I celebrate the feast, I have been diligent to announce also to you the great feast of the Passover, so that in this way, going up, as it were to Jerusalem, we might eat the Passover, not separately, but as if “in one house.” (Exod 12:46) Let us not violate the evangelical commandments by diluting, as in boiled water, the Word of God, or by, so to speak, breaking its bones; instead, as if roasting it in fire with bitter herbs by being “ardent in spirit,” let us complete the fasts and vigils, along with sleeping on the ground, with penitence and thanksgiving.”- **Athanasius of Alexandria, Festal Letter 19.1-5, 8**

Aphrahat the Persian Sage 336-345AD

“Now this is faith: when a person believes in God, the Lord of all, who made heaven and earth, and the seas and all that is in them, and who made Adam in his image. He gave the Torah to Moses, sent a portion of his Spirit into the prophets, and sent his Anointed One into the world. Such a person also believes in the resurrection of the dead and the mystery of baptism. This is the faith of the Church of God. It is also necessary that a person separate himself from the observation of hours, Sabbaths, moons, and seasons, from oracles, divinations, astrology, and magic, from fornication and reveling, from empty teachings (which are the instruments of the Evil One), from the flattery of sweet words, from blasphemy, and from adultery. And he must not bear false witness, nor speak with a double tongue. These are the works of the faith that is placed on the firm rock, which is Christ, upon whom the whole building rises.”**- Aphrahat the Persian Sage, Demonstrations Ch. 1.19**

“And how were the Law and the Prophets lacking and in need of being fulfilled? It was because the testament, which was the word of the promise, was hidden in them. For the testament which was given to Moses was not sealed until this last testament came, which was [also] before. It was promised from above and inscribed below. The one who brought the testament died and established the two testaments. “*He made the two one, and by his commandments the Law of the commandments ceased*”, (Eph 2:14–15) for the customs of the Law came to an end at the coming of our Life giver, and he offered himself in place of the offerings which are in the Law. He was led like a lamb to the slaughter in place of the lambs, and he, the fattened bull, was killed for us so that we would have no need to offer the offspring of cattle. He came and went up on the Cross so that offerings and sacrifices would not be required of us. He gave his blood on behalf of all people, so that the blood of living creatures would not be required of us. He entered the sanctuary, which was not made by [human] hands, and he became the priest and minister of the holy place. For from the moment that he came, he did away with the observances of the Law, and from the time that they bound him, the festivals were bound with chains for them. Because they wanted to judge the Innocent One, [God] took away judges from them. And because they rejected his kingdom, he took the kingdom away from them, for the One to whom the kingdom belongs has come. He ascended as a living sacrifice on our behalf and brought an end to their sacrifices.

And the Israelites remained without sacrifices and altar, without the putting on of the ephod and the burning of incense. He brought an end to the visions and prophets among them because they did not listen to the Great Prophet. The earlier testament was fulfilled by the later one, and the works which are in the Law became old and outdated. They were fit for destruction, for from the time that the new was given, it brought an end to the old. It was not only at the time of the coming of our Savior that sacrifices were rejected, but also before that their sacrifices did not please him, as it is written, "*I do not eat the flesh of calves or drink the blood of young goats; rather, sacrifice thanksgiving to God, and fulfill your vows to the Most High*." (Ps 50:13–14) He also said, "*God does not reject a broken heart*." (Ps 51:17) And again He said, "*I did not desire sacrifices, nor am I pleased by whole burnt offerings. The sacrifices of God are a humble spirit*." (Ps 40:6) And Isaiah the prophet said, "*I do not require the multitude of your sacrifices, says the Lord."* (Isa 1:11) He also said to them, "*I hate and have rejected your festivals, and I will not smell [the sacrifices at] your [religious] assemblies*." (Isa 1:14)"**-Aphrahat the Persian Sage, Demonstrations Ch. 2.6**

"Great and wonderful are these mysteries, my friend! For when Israel was in its land, it was not permitted to perform the Passover except in Jerusalem alone. But now, scattered among all nations and tongues, dwelling in the houses of the unclean and the uncircumcised, and eating their bread in defilement among the Gentiles just as Ezekiel said when he showed the sign that they would eat their bread in uncleanness and pleaded, saying: "*O Lord God, my soul has never been defiled, and unclean flesh has not entered my mouth"* (Ezk 4:14) and it was said to him: "*This shall be a sign; so shall the children of Israel eat their bread in defilement among the nations to whom I will scatter them."* (Ezk 4:13) For, as I said above, when Israel was in its land, it could not celebrate Passover just anywhere, but only before the one altar in Jerusalem. How then can the mystery of the Passover be performed now, when they are dispersed among foreign nations? They no longer have authority. And the prophets testified concerning them, that for many days the children of Israel would be without sacrifices, without altar, without ephod, and without incense. Furthermore, He said to Jerusalem: "*I will cause to cease her joy, her feasts, her new moons, and her Sabbaths."* (Hos 2:11) And concerning the Ark of the Covenant, it is written: *"They shall no more say, "The Ark of the Covenant of the Lord," nor shall it come to mind, nor shall they remember it, nor shall it be made again."* (Jer 3:16) Since then it says it will not be remembered, nor remade, nor come to mind why do they labor to perform it? Even Moses said of them: *"They have provoked Me with a people that is not a people; with a foolish nation I will anger them."* (Deut 32:21) So now, inquire and seek, O wise one among the nations the people who did not choose the words of the Law when was this fulfilled, that God provoked His people with a people that is not a people, and angered them with a foolish nation? But if it is fulfilled in the Gentiles, then you are fulfilling the word that Moses wrote and sealed in the Book. And if you observe Passover in every place, in every house of your dwellings, you transgress the commandment for the writing has been given to you as a book of release."- **Aphrahat the Persian Sage, The Demonstrations. Ch. 12.3**

Our Savior ate the Passover sacrifice with his disciples during the night watch of the fourteenth. He offered to his disciples the sign of the true Passover sacrifice. After Judas left them, he took bread and blessed [it], and gave [it] to his disciples. He said to them, "*This is my body. Take and eat from it, all of you.*" (Matt 26:26) He also blessed the wine as follows, saying to them, "*This is my blood, a New Testament, which is shed on behalf of many for the forgiveness of sins. Keep doing this in memory of me when you gather together."* (Matt 26:28, Lk 22:19) Our Lord said these things before he was seized. He stood up from where he had offered the Passover sacrifice and given his body to be eaten and his blood

to be drunk, and he went with his disciples to that place where he was seized. Whoever eats his body and drinks his blood is counted among the dead. By his own hands, our Lord gave his body to be eaten, and before he was crucified, he gave his blood to be drunk."-**Aphrahat the Persian Sage, The Demonstrations Ch. 12.6**

"The minds of childish and ignorant people are greatly troubled by what goes into the mouth, that which cannot defile a person. Those who are distressed about these things speak as follows: 'God distinguished and showed to his servant Moses clean and unclean foods. He informed Moses, 'These are appropriate for eating, but these are properly [considered] unclean.' He admonished him concerning land animals, flying creatures, and fish in the sea, according to their species.' On these [topics], my friend, I will give you, as far as I am able, a brief argument that [distinctions among] foods are of no benefit to those who observe them, nor are they harmful to those who make use of them. For the mouth of the Holy One testified, "*It is not what goes into a person that defiles him, but what comes out from a person; this is what defiles him."* (Matt 15:11) Our Savior said this to cut down the argument of the Pharisees and the Sadducees, since they were boasting about immersion, purity, the washing of their hands, and distinctions among foods. He then rebuked them: *"Blind Pharisees! Why do you wash the outside of the cup and plate, while the inside is full of wickedness and violence? You resemble sepulchers, which are white on the outside and look beautiful, but on the inside are full of the bones of the dead and every impurity."* (Matt 23:25-27) He clearly showed them that their immersions and purifications were no help to them. He said to them, *"Evil thoughts exist in the heart, and it is these evil thoughts that exist in the heart that defile a person, not foods. Foods go to the stomach, and from there are expelled as excrement, but a person is not defiled by them.*" (Matt 15:17-20)"- **Aphrahat the Persian Sage, The Demonstrations. Ch. 15.1**

The blessed apostle also cut down the argument of those who boast about foods. To those who take pride in this way of thinking, who reject and avoid [certain] foods, he said, "*Foods will not establish us before God. If we eat, we do not gain, and if we do not eat, we are not diminished."* (1 Cor 8:8) For if a person consumes all [kinds of] nourishment and meals and excels in doing what is right, and if he makes use of God's creation without greed and receives [God's] gift in faith, there is no sin or wrongdoing in him. But if he eats dust like a snake and is infected with the venom of the snake, there is no benefit or profit for him. All of God's creatures are excellent, and none of them are to be rejected; they are sanctified by the word of God and by prayer. This [word] that the apostle spoke, my friend, he spoke against those of his [own] people, when he saw that they declared unclean the foods of the peoples. For the Israelites do not in any way make use of any of the foods that the peoples prepare, nor do they drink any wine [whose grapes] the peoples have pressed out. [This is] because the ungodly peoples sacrifice and call to mind the names of their idols over all that they press out and all that they thresh. For this reason, the Israelites do not make use of their foods, and this indicates a weak conscience. The apostle cut down the argument of those who stand [committed] to this [way of] thinking. He said, "*All foods are sanctified by the word of God and by prayer."* (1 Tim 4:4–5) For when a person makes use of the creatures of God, before he is nourished by them, he remembers and glorifies and blesses and sanctifies the name of the Maker of [these] creatures, and he prays. They are then sanctified, and the power of the Evil One flees from them. The apostle also said, "*If a person among the ungodly invites you to a banquet and you want to go, eat whatever is set before you with a [clear] conscience."* (1 Cor 10:27)"-**Aphrahat the Persian Sage, The Demonstrations. Ch. 15.12**

Council of Antioch 338 or 341 AD

“Before the devout Emperor Constantine, beloved of God, the Council of Nicaea set forth a decree concerning the holy and valuable celebration of Pascha. If anyone, therefore, presumes to disregard this decree of the holy and great Council, let them be excommunicated and expelled from the church. This decree concerns the laity. However, if any of those who preside in the church [i.e. the clergy] presume to follow their own judgment and keep ignoring the decree of the Council by observing Pascha at the same time as the Jews, he shall be treated as a foreigner to the church. This decree applies to bishops, priests, and deacons because such a man not only heaps sin on himself but also subverts and misleads many and leads them to their destruction. The decree not only deposes the person himself from his ministry, but also any who presume to commune with him after his excommunication. Finally, the deposed will even be deprived of the outward honor that the holy clergy and God’s priesthood enjoy.”-**Council of Antioch, Canon 1**

Cyril of Jerusalem 350 AD

“Fall not into the sect of the Samaritans or into Judaism; for henceforth Jesus Christ has redeemed you. Stand aloof from all observation of Sabbaths and speak not of any of the indifferent meats as common or unclean. But abhor especially all the assemblies of the wicked heretics.”-**Cyril of Jerusalem, Catechetical Lecture 4.37**

“Let us see in what respect Abraham is the father of many nations. Admittedly, he is the father of the Jews, by succession according to the flesh. But if we look only to succession according to the flesh, we shall be forced to say that the oracle is false; for he is no longer father of all of us according to the flesh. But the example of his faith makes us all sons of Abraham. How and in what manner? It is incredible among men that one should rise from the dead; as it is likewise incredible that offspring be born of aged persons as good as dead. But when Christ is preached as having been crucified on the tree, as having died and risen again, we believe it. By the likeness of our faith, therefore, we become the adopted sons of Abraham; and consequent upon our faith, like him we receive the spiritual seal, being circumcised by the Holy Spirit through the laver of baptism, not in the foreskin of the body, but in the heart, according to the words of Jeremiah: *"For the sake of the Lord, be circumcised, remove the foreskins of your hearts"* (Jer. 4:4) and according to the Apostle: In the *“circumcision which is of Christ, buried together with him in baptism"* (Col. 2:11-12) and so forth.”- **Cyril of Jerusalem, Catechetical Lecture 5.6**

“This Holy Spirit, who in union with Father and Son established the New Testament in the Catholic Church, freed us from the grievous burdens of the Law; I mean those concerning things common and unclean, and meats, Sabbaths, new moons, circumcision, sprinklings, and sacrifices. These regulations had been given for a time and had been *"a shadow of the good things to come"* (Heb 10:1) but with the coming of truth, they were justly withdrawn. Paul and Barnabas were sent here because of the question raised at Antioch by those who maintained that the faithful must be circumcised and observe the customs of Moses; the Apostles, who were here in Jerusalem by a public letter, freed the whole world from all legal and typical practices. They did not attribute the authority in such an important matter to themselves, but they sent out a decree to this effect: "*For the Holy Spirit and we have decided to lay no further burden upon you but this indispensable one, that you abstain from things sacrificed to idols and from blood and from what is strangled and from immorality.*" (Acts 15:28-29) They indicated clearly by what they wrote that though the decree had been written by men who were Apostles, it was from the

Holy Spirit, and universal; Barnabas and Paul took this decree and confirmed it to the whole world."-**Cyril of Jerusalem, Catechetical Lecture 17.29**

"I received of the Lord that which also I delivered unto you, how that the Lord Jesus, in the night in which He was betrayed, took bread" (1 Cor 11:23) Even of itself the teaching of the Blessed Paul is sufficient to give you a full assurance concerning those Divine Mysteries, of which, having been deemed worthy, you have become of the same body and blood with Christ. For you have just heard him say distinctly, *"That our Lord Jesus Christ in the night in which He was betrayed, took bread, and when He had given thanks, He broke it, and gave to His disciples, saying, "Take, eat, this is My Body" and having taken the cup and given thanks, He said, "Take, drink, this is My Blood."* (1 Cor 11:23–25, Matt 26:26–28) Since then He Himself declared and said of the Bread, *"This is My Body"* who shall dare to doubt any longer? And since He has Himself affirmed and said, *"This is My Blood"* who shall ever hesitate, saying that it is not His blood? He once in Cana of Galilee turned the water into wine, akin to blood, and is it incredible that He should have turned wine into blood? When called to a bodily marriage, He miraculously wrought that wonderful work; and *"on the children of the bride-chamber"* (Matt 9:15) shall He not much rather be acknowledged to have bestowed the fruition of His Body and Blood? Wherefore with full assurance let us partake as of the Body and Blood of Christ: for in the figure of Bread is given to you His Body, and in the figure of Wine His Blood; that you by partaking of the Body and Blood of Christ, may be made of the same body and the same blood with Him. For thus we come to bear Christ in us, because His Body and Blood are distributed through our members; thus, it is that, according to the blessed Peter, *"we become partakers of the divine nature"* (2 Pet 1:4) Christ on a certain occasion discoursing with the Jews said, *"Unless you eat My flesh and drink My blood, you have no life in you."* (Jn 6:53) They, not having heard His saying in a spiritual sense, were offended, and went back, supposing that He was inviting them to eat flesh. In the Old Testament also there was show-bread; but this, as it belonged to the Old Testament, has come to an end; but in the New Testament there is Bread of heaven, and a Cup of salvation, sanctifying soul and body; for as the Bread corresponds to our body, so is the Word appropriate to our soul."-**Cyril of Jerusalem, Catechetical Lecture 22.1-5**

Marius Victorinus circa 360–365 AD

"The portion of the speech up to this point belongs to Paul himself, accusing Peter and telling him that he inappropriately went along with Judaism, thus inducing the Gentiles to Judaize. "*We Jews*," he says—that is, you and I, Peter, and the others—we who are "*sinners*" however, are "*not from the Gentiles*;" rather, we are Jews. To be sure, we do maintain faith in Christ. What precisely is our reason, since we were Jews? Obviously, because we *"know that people are not justified based on works of the Law"* but are justified *"through faith,"* the faith "*in Jesus Christ*." So, since we knew this, says Paul, we have come to believe in Christ Jesus, and we believe in order that we might be "*justified based on faith, not works of the Law,"* seeing that "*no flesh*"—that is, the human being who is in flesh— "*is justified based on works*" of the Law. So, knowing this, if we have believed that justification comes about through faith, we are surely going astray if we now return to Judaism, from which we passed over to be justified based not on works but faith, and faith in Christ. For faith itself alone grants justification and sanctification. Thus, any flesh whatsoever—Jews or those from the Gentiles—is justified on the basis of faith, not works or observance of the Jewish Law."-**Marius Victorinus, Commentary on Galatians 2:15-16**

“Forcefully, then, he (Paul) has added that not only are those who live based on works not blessed, but also that those who live based on the works of the Law are under a curse. Now, as he said based on works of the Law, let us understand that there are also works which belong to Christianity, especially those works which the apostle frequently commands (and also what has been commanded to him: let us be mindful of the poor) and the additional precepts for living which are included in this apostle’s writings. Each one of these works is commanded by the apostle to be fulfilled by every Christian. The works of the Law, then, are something else: religious observances, obviously, offerings of a lamb (although the Passover has now been fulfilled through Christ); and there are further works which they do as well, pertaining to circumcision and foods to be observed or prepared.”-**Marius Victorinus, Commentary on Galatians 3:10**

“*You are observing days, months, times, and years* (4: 10).” Although times is the type for all these, it has been placed among them as another thing that could occur like days, months, and years. For it is one thing to observe days (as when one rests on the sabbath), another to observe months (as when the new moon is observed at the ending or beginning of its cycle), another to observe years, and indeed something else to observe times, such as the Fast, Passover, Unleavened Bread, and other times of this nature, of which there are many among the Jews. They are neither years, months, or days, but times. *“I fear for you, lest perhaps I have worked amongst you for no reason* (4: 11).” That is, I am very alarmed, lest all my work in the gospel, by which I built you up that you might have faith in Christ, lest this work—he says—come to no effect. For what I have taught you will be in vain, when you begin to keep the teaching and observances of the Jews.”-**Marius Victorinus, Commentary on Galatians 4:10-11**

Ephrem the Syrian c. 363-373 AD

“There are some commandments which have been set aside, because the former sickness is no more. There are other commandments which remain in force, because the sicknesses remain uncured. (153) The Apostles and the Prophets both are the physicians of souls. According to mankind’s suffering, corresponds also the consolation [they offered]. (157) According to the ills that afflicted their ages, they applied their remedies, but their remedies ministered to both the last and to the first. (161) There were the successive ills of each age after the other, and there were the ills common to every age. As new ills presented themselves, they administered new remedies. (165) For the chronic ills in every age, they administered the same old standbys. One gives the commandment not to steal; the ill is ever present, and so is its remedy. (169) Another gives the commandment of the circumcision; the ill has passed away, and so has its remedy One establishes the instruments of cures for ills which have newly arisen, (173) but as for the instruments which were established for the older ills: because the ill no longer exists today, neither does its instrument. (177) For since the injury is no more, the instrument for its cure would be superfluous. Today, the commandments of the sabbath, circumcision, and purification are no longer in force. (181) They have become superfluous for those of the last age, [though] they were useful to those of the middle age. For those of the first age, they were useless, for their knowledge was healthy and complete. (185) Nor were they at all useful to those of the last age, for their faith [too] is healthy and complete. These commandments only ministered to those of the middle age, who had been smitten with paganism……..(205) Even in their proper ages, from time to time, commandments lost their force. Wherever anyone was healthy, bandages and medicines would have been fatal. (209) Even in the case of

physical medicine, it is worthless among those physically healthy. Despite the fact that it was the age when everyone was sick, [a particular kind of] medicine was here and there unnecessary. (213) When the People's condition worsened, and their medicines did not avail their diseases, they exchanged one illness for another, and so exchanged one remedy for another. (217) In some cases, both the illnesses and the remedies passed away: namely, the sacrifices, the sabbaths, and the tithes. But other illnesses and their remedies remain: namely, do not swear, do not steal, do not commit adultery."-**Ephrem the Syrian, Hymns of the Faith 3:149-185, 205-220**

"Between lamb and lamb stood the disciples; they ate the paschal lamb and the true lamb. Refrain: To you, my Lord, be praise, King Christ, for through your blood your holy church was delivered! The apostles stood in the middle between symbol and truth; they saw that the symbol was cut off, and it joined to the truth. They are blessed, for in them there was the end of the symbol, and so too there was the beginning of the truth. Our Lord ate the Pascha with his disciples; by the bread that he broke, he abolished the unleavened bread! His bread, which gives life to all, gave life to the peoples, instead of that unleavened bread, for its eaters died. The Church gave us the living bread instead of that unleavened bread that Egypt gave…….The lamb of God ate a lamb; who has seen a lamb eat another lamb? The true lamb ate the paschal lamb; the symbol hastened to enter the belly of truth.' For all the types in the holy of holies were abiding and anticipating the fulfiller of all. The symbols saw the true lamb, broke through the curtain, and came out to meet him. All of them were planted and proved true about his fullness, for they all proclaimed about his fullness everywhere. For in him, the symbols and types were fulfilled, just as he concluded: *"Behold, everything is finished!"* (John 19:30)"-**Ephrem the Syrian, Hymn on the Unleavened Bread 6:1-6, 9-14**

"The true lamb stood up and broke his body for the innocent ones who had eaten the paschal lamb. Refrain: Praise to the Messiah who, through his body, abolished the unleavened bread of the people in the presence of the people! He slaughtered and ate the Pascha, and he broke his body; he removed the shadow and gave the truth. The eater was dispersed within the unleavened bread; his body became for us the true unleavened bread. There was limited the symbol that had run from the days of Moses until then……..The hand that is stained by the blood of animals— it is an abomination for us to take food from it. Who then shall receive from that hand, which is thoroughly stained with the blood of the prophets? My brothers and sisters, let us not eat with the medicine of life, the unleavened bread of the people, as the poison of death. For the blood of the Messiah is mixed and dwells in the unleavened bread of the people and in our Eucharist. Whoever received it in the Eucharist received the medicine of life; whoever ate it with the people received the poison of death. As for the blood for which they cried out that it be upon them, it is mixed in their festivals and their Sabbaths."-**Ephrem the Syrian, Hymn on the Unleavened Bread 19:1-4, 20-25**

"The feast that was commanded to take place in Zion! Behold, it takes place everywhere like nothing at all. For Moses did not permit the people to celebrate their feast wherever they happened to be. For Moses bound the feast to the sacrifice, and the sacrifice he bound to the Holy of Holies. Now, as to the feast taking place anywhere— it does not allow a sacrifice that has been bound to it. Again, as to the sacrifice taking place anywhere— it cannot happen, since he bound it to the holy altar.' The feast never took place without the sacrifice; the sacrifice never ascended without the holy place. Thus, if [Moses], while in his land, did not allow one to celebrate the feast outside of Zion, then how is it that among the peoples today, one celebrates the feast wherever they want? In Babylon, Daniel did not celebrate the feast; he dared not celebrate it like the unbelievers. Daniel knew that a feast that takes place where it is

not allowed is an impure feast. For in April, the month of feasts, Daniel fasted for three weeks.' He did not, as he said, eat meat during his fast; thus, he did not eat the paschal lamb. Moses rejoiced in the year they celebrated the consecration of the temporary tabernacle, with sacrifices and libations. It was necessary for Moses to sacrifice in the wilderness in order to teach what the law of sacrifices is about. He did not sacrifice, and he did sacrifice, in order to teach doubly that no one should sacrifice wherever he wants. For as to the people who did not sacrifice in the wilderness— behold, the prophet crying out that they did not sacrifice: *"Were there any sacrifices or offerings that you offered me for forty years?"* (Amos 5:25) And if anyone again affirms a word of truth, he is bound to another that Moses spoke: *"Let no one behave in that land as one does here in the wilderness"* (Deut 12:8) *"at the place where your Lord will dwell, there he will allow you to offer sacrifice."* (Deur 12:11) In Jerusalem alone was it permitted by him to perform the feast and the sacrifices."-**Ephrem the Syrian, Hymn on the Unleavened Bread 21:2-22**

Council of Laodicea 364 AD

"Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ."-**Canon 29**

"It is not lawful to receive portions sent from the feasts of Jews or heretics, nor to feast together with them."-**Canon 37**

"It is not lawful to receive unleavened bread from the Jews, nor to be partakers of their impiety."-**Canon 38**

Epiphanius of Salamis 374-376 AD

"All these sacred books taught Judaism and the Law's observances until the coming of our Lord Jesus Christ. And the Jews would have been all right under the Law's tutelage if they had accepted the Christ whom their pedagogue, I mean the Law, foretold and prophesied to them so as to learn, not of the Law's destruction but of its fulfillment, by accepting Christ's divinity and incarnation. For the types were in the Law, but the truth is in the Gospel. The Law provides for physical circumcision. This served for a time until the great circumcision, baptism, which cuts us off from our sins and has sealed us in God's name. The Law had a sabbath to keep us for the great Sabbath, the rest of Christ, so that in Christ we might enjoy a Sabbath-rest from sins. And in the Law, a lamb, a dumb animal, was sacrificed to guide us to the great, heavenly Lamb, slain for us and *"for the whole world."* (1 John 2:2) And the Law ensured tithing, to keep us from overlooking the "iota," the ten, the initial letter of the name of Jesus. Now, since the Jews were guided by the type and did not reach the fulfillment which is proclaimed by the Law, by the prophets and others, and by every book (in scripture), they were put off the estate. And the Gentiles came on, since Jews can no longer be saved unless they return to the grace of the Gospel. For every ordinance has been violated by them, as each text says, in every scripture. But briefly, with one text, I shall state the inevitability and inalterability of the declaration against them. Their sentence is plain to see as Scripture says, "*Whatsoever soul will not hearken unto that prophet shall be cut off from his tribe, and from Israel, and from under the heavens."* (Acts 3:23) In other words, the Lord is to give a final,

saving confirmation of the truths he has imparted mystically through the Law, and a person who does not listen to him, and refuses to cannot be saved even though he keeps the Law. "*For the Law cannot perfect the man,"* (Heb 7:19) since the ordinances in it have been written physically and their real fulfillment is in Christ."-**Epiphanius of Salamis, Panarion Book 1 Ch. 8, 6.5-7.3**

"This sect of Nazoraeans is to be found in Beroea near Coelesyria, in the Decapolis near Pella, and in Bashanitis at the place called Cocabe—Khokhabe in Hebrew. For that was its place of origin, since all the disciples had settled in Pella after their removal from Jerusalem—Christ having told them to abandon Jerusalem and withdraw from it, because of the siege it was about to undergo. And they settled in Peraea for this reason and, as I said, lived their lives there. It was from this that the Nazorean sect had its origin. But they, too, are wrong to boast of circumcision, and persons like themselves are still *"under a curse,"* (Gal 3:10) since they cannot fulfill the Law. For how will they be able to fulfill the Law's provision, "*Thrice a year thou shalt appear before the Lord thy God, at the feasts of Unleavened Bread, Tabernacles and Pentecost,"* (Deut 16:16) on the site of Jerusalem? For since the site is closed off, and the Law's provisions cannot be fulfilled, it must be plain to anyone with sense that Christ came to be the fulfiller of the Law—not to destroy the Law but to fulfill the Law—and to lift the curse that had been pronounced on transgression of the Law. For after Moses had given every commandment, he came to the end of the book and *"included the whole in a curse"* (Gal 3:22) by saying, "*Cursed is he that continues not in all the words that are written in this book to do them."* (Deut 27:26) Hence Christ came to free what had been fettered with the bonds of the curse by granting us, in place of the lesser commandments which cannot be fulfilled, ones which are greater, and which are not inconsistent with the completion of the task, as the former ones were. For often in every Sect, when I reached the point, I have explained in connection with the Sabbath, circumcision, and the rest, how the Lord has granted us something more perfect. But how can people like these be defensible since they have not obeyed the Holy Spirit, who said through the apostles to gentile converts, "*Assume no burden save the necessary things, that ye abstain from blood, and from things strangled, and fornication, and from meats offered to idols?"* (Acts 15:28–29) And how can they fail to lose the grace of God, when the holy apostle Paul says, "*If ye be circumcised, Christ shall profit you nothing……whosoever of you do glory in the Law are fallen from grace?*" (Gal 5:2-4)"-**Epiphanius of Salamis, Panarion Book 1 Ch. 29, 7.7-8.7**

Ambrose of Milan c. 374-395 AD

"Today, my son, you heard the lesson in the Apostle that "The Law has been our tutor unto Christ, that we might be justified by faith." It seems to me that by this one text, those questions are resolved which ordinarily trouble many people. There are those who say: 'Since God gave the Law to Moses, why is it that there are many things in the Law which seem made void now by the Gospel? And how can the Author of the two Testaments be one and the same, when a thing permitted in the Law was no longer permitted when the Gospel came, such as bodily circumcision, though it was then given only as a sign, in order that the reality of spiritual circumcision might be retained? But why was it given even for a sign? Why is there such a difference of opinion, so that circumcision, being then considered piety, is now thought an impiety? Further, according to the Law, it was ordained that the Sabbath be kept as a holiday, and if one carried a bundle of sticks, he was guilty of death, but now we see that very day devoted to carrying burdens and conducting business without any penalty being attached. There are many commandments of the Law which seem to have ceased at the present time.' Let us consider the reason

for this, for not unintentionally did the Apostle say that "*The Law has been our tutor unto Christ.*" (Gal 3:24) Who has a tutor, an older person, or a youth? Undoubtedly, a youth or child, that is, one of tender age, for pedagogus, as the word is rendered in Latin, means a child's teacher; he cannot impart perfect precepts to an imperfect age, because it cannot bear them. Then, through the Prophet, the God of the Law says: *"I shall give you statutes that are not good"* (Ezk 20:25) that is, not perfect, for perfect is surely what is good. But the same God has preserved the most perfect things for the Gospel, as He says: *"I have not come to destroy the Law, but to fulfill it*." (Matt 5:17)"-**Ambrose of Milan, Letter to Clementianus, Epistle 68**

"I am well aware that nothing is more difficult than treating properly the Apostle's meaning, for even Origen's exposition of the New Testament is far inferior to his exposition of the Old. Yet, because you feel that in my previous letter, I have not explained amiss the reason why the Law is a tutor, I shall, in what I say today, plan to unfold the full force of the Apostle's meaning. Now, the first part of this discourse declares that no one is justified by the works of the Law, but by faith, "*Since those who rely on the works of the Law are under a curse,"* (Gal 3:10) but "*Christ redeemed us from the curse of the Law, becoming a curse for us."* (Gal 3:13) The inheritance is not given by the Law, but by promise, for *"The promises were made to Abraham and to his offspring . . . who is Christ."* (Gal 3:16) The Law, therefore, "*was enacted on account of transgressions, until the offspring should come to whom the promise was made,*" (Gal 3:19) and so "*All things were shut up under sin, that by the faith of Jesus Christ the promise might be given to those who believe. . . .But now that faith has come, we are no longer under the Law,"* (Gal 3:22,25) that is, under a tutor. And, because "*we are sons of God,"* we are all also in Christ Jesus. (Gal 3:26) But if we are in Christ Jesus, *"then we are the seed of Abraham, the heirs according to the promise."* (Gal 3:29) This is the conclusion which the Apostle reaches in his thoughts. Yet, he meets the objection even of the Jew who can say: 'I also am an heir, for I am under the Law.' The Law is called the Old Testament, and where there is a testament, there is an inheritance, although the Apostle himself told the Hebrews that *"a testament is of no force while the testator lives, but is confirmed by his death."* (Heb 9:16-17) But, because the Lord said of the Jews in Jeremiah: "*My inheritance has become to me like a lion*," (Jeremiah 12:8), he [Paul] would not say they were not heirs. But there are heirs without property, and those with property, and while the testator lives, those who are mentioned in the will are called heirs, though they are without property. Little children are also heirs, no different from slaves, since they are under guardians and stewards: "*So,"* says he, "*we, too, were Jews enslaved under the elements of this world. But when the fullness of time came, Christ also came."* (Gal 4:3-4) and now we are no longer servants, but sons, if we believe in Christ. Thus, He gave them the semblance of an inheritance, but withheld its possession; they have the name of heir, but not its advantage, for, like children who are heirs, they possess the bare name of heirship but not its privilege, having no right of command or use, awaiting the fullness of their age that they may be released from their guardians."-**Ambrose of Milan, Letter to Clementianus, Epistle 69**

Basil of Caesarea 375 AD

"Now, it seems very ridiculous to me that someone vowed to abstain from pork. So, you ought to teach them to abstain instead from stupid vows and promises. Instead, allow the use of pork to be a matter of indifference. For "*nothing created by God is to be rejected when it is received with thanksgiving*." (1 Tim

4:4) So, the vow is laughable, and the abstinence is unnecessary”-**Basil of Caesarea, Letter 199: To Amphilochius, Canon 28**

Apostolic Constitutions c. 375-380 AD

“But because this heresy did then seem the more powerful to seduce men, and the whole Church was in danger, we the twelve assembled together at Jerusalem (for Matthias was chosen to be an apostle in the room of the betrayer, and took the lot of Judas; as it is said, “*His bishopric let another take”* (Acts 1:20)). We deliberated, together with James, the Lord's brother, what was to be done; and it seemed good to him and to the elders to speak to the people words of doctrine. For certain men likewise went down from Judea to Antioch, and taught the brethren who were there, saying: *“Unless you are circumcised after the manner of Moses, and walk according to the other customs which he ordained, you cannot be saved.”* (Acts 15:1) When, therefore, there had been no small dissension and disputation, the brethren which were at Antioch, when they knew that we were all met together about this question, sent out unto us men who were faithful and understanding in the Scriptures to learn concerning this question.……But James the Lord's brother, answered and said: “*Men and brethren, hearken unto me; Simeon has declared how God at first visited to take out a people from the Gentiles for His name. And to this agree the words of the prophets; as it is written: “Afterwards I will return, and will raise again and rebuild the tabernacle of David, which is fallen down; and I will rebuild its ruins, and will again set it up, that the residue of men may seek after the Lord, and all the nations upon whom my name is called, says the Lord, who does these things.” (Amos 9:11-12) Known unto God are all His works from the beginning of the world. Wherefore my sentence is, that we do not trouble those who from among the Gentiles turn unto God: but to charge them that they abstain from the pollutions of the Gentiles, and from what is sacrificed to idols, and from blood, and from things strangled, and from fornication;”* (Acts 15:13–20) which laws were given to the ancients who lived before the law, under the law of nature, Enos, Enoch, Noah, Melchizedek, Job, and if there be any other of the same sort.” Then it seemed good to us the apostles, and to James the bishop, and to the elders, with the whole Church, to send men chosen from among our own selves, with Barnabas, and Paul of Tarsus, the apostle of the Gentiles, and Judas who was called Barsabbas, and Silas, chief men among the brethren, and wrote by their hand, as follows: *“The apostles, and elders, and brethren, to the brethren of Antioch, Syria, and Cilicia of the Gentiles, send greeting: Since we have heard that some from us have troubled you with words, subverting your souls, to whom we gave no such commandment, it has seemed good to us, when we were met together with one accord, to send chosen men to you, with our beloved Barnabas and Paul, men that have hazarded their lives for our Lord Jesus Christ, by whom you sent unto us. We have sent also with them Judas and Silas, who shall themselves declare the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay no other burden upon you than these necessary things; that you abstain from things offered to idols, and from blood, and from things strangled, and from fornication: from which things if you keep yourselves, you shall do well. Fare well.”* (Acts 15:23–29) We accordingly sent this epistle; but we ourselves remained in Jerusalem many days, consulting together for the public benefit, for the well ordering of all things.”**-Apostolic Constitutions Book 6 Ch. 3.12**

“For He did not take away the law of nature, but confirmed it. For He that said in the law, *"The Lord your God is one Lord,"* (Deut 6:4) the same says in the Gospel, "*That they might know You, the only true God.*" (Jn 17:3) And He that said, *"You shall love your neighbor as yourself,"* (Lev 19:18) says in the Gospel,

renewing the same precept, "*A new commandment I give unto you, that you love one another.*" (Jn 13:34) He who then forbade murder, does now forbid causeless anger. (Ex 20:13, Matt 5:21-22) He that forbade adultery, does now forbid all unlawful lust. (Ex 20:14, Matt 5:27-28) He that forbade stealing, now pronounces him most happy who supplies those that are in want out of his own labors. (Ex 20:15, Matt 5:42) He that forbade hatred, now pronounces him blessed that loves his enemies. (Lev 19:17, Matt 5:44) He that forbade revenge, now commands long-suffering; not as if just revenge were an unrighteous thing, but because long-suffering is more excellent. (Ex 21:24, Matt 5:38–39) Nor did He make laws to root out our natural passions, but only to forbid the excess of them. He who had commanded to honor our parents, was Himself subject to them. (Ex 20:12, Lk 2:51) He who had commanded to keep the Sabbath, by resting thereon for the sake of meditating on the laws, has now commanded us to consider of the law of creation, and of providence every day, and to return thanks to God. (Ex 20:8–11, Heb 4:9–10) He abrogated circumcision when He had Himself fulfilled it. (Lk 2:21, Col 2:11) For He was *"to whom the inheritance was reserved; who was the expectation of the nations."* (Gen 49:10) He who made a law for swearing rightly, and forbade perjury, has now charged us not to swear at all. (Lev 19:12, Matt 5:33-37) He has in several ways changed baptism, sacrifice, the priesthood, and the divine service, which was confined to one place: for instead of daily baptisms, He has given only one, which is that into His death. (Heb 9:9-10, Rom 6:3-4, Eph 4:5) Instead of one tribe, He has appointed that out of every nation the best should be ordained for the priesthood; and that not their bodies should be examined for blemishes, but their religion and their lives. (1 Pet 2:9; Rev 5:9–10) Instead of a bloody sacrifice, He has appointed that reasonable and unbloody mystical one of His body and blood, which is performed to represent the death of the Lord by symbols. (1 Cor 11:26, Lk 22:19–20, Heb 10:10-14) Instead of the divine service confined to one place, He has commanded and appointed that He should be glorified from sunrising to sunsetting in every place of His dominion. (Mal 1:11) "**-Apostolic Constitutions Book 6 Ch. 4.22**

"Now concerning the several sorts of food, the Lord says to you, *"You shall eat the good things of the earth;"* (Isa 1:19) and *"All sorts of flesh shall you eat, as the green herb;"* (Genesis 9:3–4) but *"You shall pour out the blood."* (Gen 9:3–4) For *"not those things that go into the mouth, but those that come out of it, defile a man;"* (Matt 15:11) I mean blasphemies, evil-speaking, and if there be any other thing of the like nature. But *"eat the fat of the land with righteousness."* (Gen 45:18) For *"if there be anything pleasant, it is His; and if there be anything good, it is His."* (Ps 24:1) *Wheat for the young men, and wine to cheer the maids."* (Zach 9:17) For *"who shall eat or who shall drink without Him?"* (Eccl 2:25) Wise Ezra does also admonish you and say: *"Go your way, and eat the fat, and drink the sweet, and be not sorrowful."* (Neh 8:10) "*But abstain from things offered to idols*" (1 Cor 10:20) for they offer them in honor of demons, that is, to the dishonor of the one God, that you may not become partners with demons."-**Apostolic Constitutions Book 7 Ch. 2.20-21**

Apostolic Canons c. 375-380 AD

"If any bishop, presbyter, or deacon shall celebrate the holy day of Pascha before the vernal equinox, with the Jews, let him be deposed."**-Canon 7**

"If any bishop, presbyter, or deacon, or any one of the sacerdotal order, shall eat flesh, with the blood of the life thereof, or anything killed by beasts, or that dies of itself, let him be deposed. For the law has forbidden this. If he be a layman, let him be excommunicated."**-Canon 63**

“If any bishop, presbyter, or deacon, or any one of the lists of clergy, keeps fast or festival with the Jews, or receives from them any of the gifts of their feasts, as unleavened bread, any such things, let him be deposed. If he is a layman, let him be excommunicated.”**-Canon 70**

Pacianus of Barcelona c. 380–392 AD

“First, therefore, as we have proposed, let us consider the ways of those who sin, diligently seeking out what are sins, what are misdeeds, so that no one may think that, because of the in numerable faults arising from the deceitfulness of which no man is free, I bind the whole human race under a single indiscriminate law of penance. Among Moses and the ancients, those guilty of even the least sin, and, so to speak, of a mere token’s worth, were immersed in the same shifting tide of misery as those who had broken the Sabbath, those who had touched what was unclean, those who had consumed forbidden food, those who had been murmuring, or those who had entered the temple of the Most High King when their own abode was infected [with leprosy] or their own garment defiled or when under these defilements they had touched the altar with their hand or come into contact with it by their garment. So much so that it would be easier to ascend to heaven or better to die than to have to keep every one of these injunctions! Therefore, from all of these sins and from many carnal offenses besides, so that each person might more easily attain his desired end, the blood of the Lord has delivered us, redeemed as we are from the servitude of the Law and liberated in the freedom of the faith. And thus, the Apostle Paul says, *“And indeed, you have been called to freedom.”* (Gal 5:13) This is that freedom: that we are not bound by all those things whereby the ancients were strained. But, if I may say it this way, with the thicket of our faults [being forgiven] and the indulgence of remedies marked out, we are constrained to a few necessary rules. These, whether to keep or avoid, were very easy for believers, so that he who was grateful for so great a forgiveness and did not keep even these few, could not deny that he most truly deserved hell. But what these are, let us now see. After the passion of the Lord, the apostles, having discussed and considered all things, delivered a letter to be sent to those of the Gentiles who had believed. And of this letter, the main point was as follows: “*Apostles and elders, the brethren, to those brethren who are of the Gentiles in Antioch and Syria and Cilicia: greeting. Since we have heard that certain persons who have gone out from us and have troubled you with words . . .”* (Acts 15:23-24) Likewise further on, *“For it has seemed proper to the Holy Spirit and to us to impose upon you a greater burden than these things: it is necessary for you to abstain from that which has been sacrificed to idols, and from blood, and from fornication. You shall do well if you keep yourselves from such. Farewell.”* (Acts 15:28-29) This is the whole conclusion of the New Testament.”**-Pacianus of Barcelona, Treatise on Penitents Ch. 3.1-4.1**

Ambrosiaster c. 382–386 AD

“Where then is your boasting? It is excluded. Through which law? The law of deeds? No, but through the law of faith.” (3:27) In repeating the argument, the apostle addresses those who operate under the law. He says that they boast without grounds when they flatter themselves about the law and on account of the fact that they are the people of Abraham, since they now see that a person is not justified before God except through faith. “*For we hold that a person is justified through faith without the works of the law.”* (3:28) He says that it can be taken as a certainty that a person from the Gentiles is justified when

he believes, even though he does not do any works of the law; that is, he is justified without circumcision or new moons or observance of the sabbath."**-Ambrosiaster, Commentary on Romans 3:27-28**

"For Christ is the end of the law for the righteousness of all who believe." (10:4) The apostle says this because one who believes in Christ has achieved the fulfillment of the law. Since no one was justified by the law because no one fulfilled it except the person who hoped in Christ as the promised one, faith was given instead, reckoned as the fulfillment of the law. As a result, all else was disregarded, and faith sufficed for the entire law and the prophets."**-Ambrosiaster, Commentary on Romans 10:4**

"I know and am convinced in the Lord that nothing is unclean in itself." (14:14) It is obvious that everything is pure, thanks to the Savior. By freeing people from the yoke of the law and by justifying them, he has restored the original state of freedom, such that people have the right to make use of the entire creation, as did the saints of old. But those who are still under the law are not permitted to make use of things the law disallows because they reject the forgiveness that was granted. Things are impure not because of their nature, but when they are eaten contrary to a prohibition. Certainly, it says so in the law: *"They are impure to you."* (Lev 11:4) "*But obviously, for someone who thinks that it is unclean, it is unclean."* (14:14) Whether he is a Christian of Jewish origin or a gentile believer, the person who thinks that something like this should be avoided is an example of what the apostle described above as weak; by hesitating, he is, in effect, not confident. For him, what he thinks should not be eaten is impure, and because he does so not out of superstition but out of fear, he should be left to his own judgment."**-Ambrosiaster, Commentary on Romans 14:14**

"*Eat everything that is sold in the meat market without raising questions of conscience, for the earth is the Lord's, and everything in it."* (10:25-26) In order to demonstrate that all things are clean, he reinforced this with an example from the twenty-third psalm: "nothing is unclean in itself if the Lord calls it clean." And since he had already mentioned food in the previous section, he immediately follows with: Eat anything sold in the meat market without raising questions of conscience. But he submitted this so that the conscience may be free; for although something may be defiled accidentally, that is, an offering to an idol, yet he who buys it knows nothing about it, and is blameless before God. *"If anyone invites you from among the unbelievers to a meal, and you wish to go, eat whatever is set before you, without raising questions as to its origin."* (10:27) This means, simply eat what is served, without asking where it comes from."**-Ambrosiaster, Commentary on 1 Corinthians 10:25–27**

"Therefore, let no one judge you in food, or in drink, or in regard to a festival, or a new moon, or sabbath day, which are a shadow of things to come, but the substance is of Christ. For in Him dwells all the fullness of the Godhead bodily. And you are complete in Him, who is the head of all principality and power." (2:16-17) For some Jews judge the faithful because they eat foods that are prohibited by Moses, even though God has made all things clean, but the unworthy Jews are forbidden to eat these things. They also often criticize us because we despise their religious festivals, or because we do not observe the beginning of the months, which they call the new moons. But what offends them the most is that we do not observe the Sabbath, but rather spend it in leisure and feasting with luxury, which is more offensive than pleasing. But all these things are the body of Christ, for they are the words of the elements by means of their effects. Hence, it is from this that He says in the Gospel: "*For the Son of man is Lord even of the Sabbath day"* (Matt 12:8); for through Him all things were given, which were so given by Moses that they might be shadows or figures of things to come, which, when the truth appeared, the figure

ceased. For just as in the absence of the emperor, his image has authority, but in his presence, it has none; so, these things were to be observed in their time before the advent of the Lord, but in His presence, they lack authority. Does someone who is acting in place of the master, in his presence, have dominion? If the deputies of the deputies are deprived in the presence of their superiors, how much more should the slaves themselves be seen as being in obedience, with the master present!"**-Ambrosiaster, Commentary on Colossians 2:16-17**

"*Why? Because they did not pursue it by faith, but as if it were by works.*" (9:32) Rejecting faith (which, as I have said, is the fulfillment of the law), they declared that they were justified by works of the law (that is, by the sabbath, the new moons, circumcision, and other observances), for getting the scripture which says that "*the righteous lives by faith*" (Hab 2:4). One speaks, nevertheless, of the righteousness of the law because by God's just judgment these observances were given to the Jews on account of the hardness of their heart. Consequently, if someone by chance had stepped on a dead weasel or touched the carcass of some other animal, or if a mouse had fallen into a jar, it was said to be unclean. Although the Jews observed such regulations with great care, it nevertheless happened that they became unclean for some reason or other. Moreover, if the blood of a weasel had stained the floor, the spot had to be removed with considerable effort in order, as well, to keep it from contact with better food. The sabbath and circumcision, on the other hand, possessed their own righteousness in their day, because they were given as a type of things to come. The Lord reveals this through the prophet Ezekiel when he says, among other things: *"Therefore I gave them commandments that were not good"* (Ezek 20:25), for they were ungodly and unfaithful. But since Christ is the gift that was to be given to save people, God foretells of his coming through the prophet Jeremiah when he states: *"I will give them a new covenant, not like the covenant which I gave to their fathers"* (Jer 31:31). He calls this latter covenant the law, at which they did not arrive, as I have discussed above. Now, when believing Jews wished to lay this burden of observance upon gentiles who believed, the apostle Peter says: *"Why are you placing on the neck of the brothers a yoke that neither we nor our fathers have been able to bear"* (Acts 15:10). For from the time of Christ, the pardon that was promised in the law was granted. The prophet Isaiah says: "*One will come from Zion who will root out and turn away godlessness from Jacob"* (Isa 59:20). "*And this will be a covenant from me to them, when I will take away their sins"* (Isa 27:9). This is the new covenant that was promised by God in Christ."-**Ambrosiaster, Commentary on Romans 9:32**

"*But now we have been released from the law of death, by which we were held captive.*" (7:6) We were released from the law when we received forgiveness of sins. It no longer has power over us; it rules over unbelievers and sinners. It is called "*the law of death*" because it punishes the guilty, for it puts sinners to death. Therefore, it is not evil, but just. However much what is inflicted by the law may be evil for those who suffer it, the law itself is not evil, since it justly inflicts wrath. Thus, the law is not evil for sinners, but just. For the good, in fact, it is spiritual. Who doubts that it is spiritual to forbid sinning? But because the law was not able to save people by forgiving sins, the law of faith was given, which freed believers from the power of the law so that they, whom the law held unto death, may be able to restore themselves unto life. The law was the law of death for those in whom it brought about wrath on account of sin. *"So that we serve in the newness of spirit and not in the oldness of the letter."* (7:6) With these words, the apostle seems to allude to the law, which indeed he ranks lower compared to the law of faith, though he does not judge it to be opposed to the law of faith. The reason, in fact, that he says that we were rescued from the law of death to serve the law of faith, which granted us the saving help that the old law was unable to grant, is so that we do not appear to nullify the benefit of grace by keeping the old

law. The phrase the old law is certainly not a term of reproach, but rather of time or age; it grew old because it came to an end. Now, the law of the spirit is also the law of faith, because faith abides in the spirit and is not learned through actions but is believed with the heart. The mind, too, understands that it is in its nature to believe what is not seen by the eyes or felt by the hands, and that the gifts for which it hopes are not visible or earthly, but spiritual. Thus, the old law was composed in tablets of stone, whereas the law of the spirit was written spiritually on tablets of the heart, so that it may be eternal while the letters of the old law are destroyed by age. There also is another interpretation of the law of the spirit: previously, the law deterred from evil action, but since it says that one should not sin against it in the heart, it is called the law of the spirit, so that it may make the entire person spiritual."-
Ambrosiaster, Commentary on Romans 7:6

"For he himself is our peace, who has made both one and has broken down the middle wall of partition, the enmity in his flesh." (2:14) He has made peace between circumcision and uncircumcision through the suffering of our Savior. The enmity, which was like a middle wall and separated circumcision from uncircumcision, and uncircumcision from circumcision, this Savior has broken, giving the law that neither a Jew presuming of circumcision should reject a Gentile, nor a faithful Gentile should despise a Jew, that is, reject his paganism: but that both, having been renewed, should follow the faith of one God in Christ. For everything that the Savior taught, he confirmed when he rose from the dead. However, the wall that was in the middle, dividing between the law of deeds and gentleness, signified a wall or fence, that is, not a stable or robust wall; because neither gentleness was a strong thing, as if invented by man, nor circumcision, and new moon, and food, and sacrifices or sabbaths a stable and fixed observance; for they were given so that they would cease when Christ came. Although God has given these things, it is only for a time; however, the preaching of faith remains firm without a successor. *"Abolishing the law of commandments in decrees, in order to create in himself one new man, making peace."* (2:15) This is what I mentioned briefly above: that he abolished the law that was given to the Jews in circumcision, and in the new moons, and in food, and in sacrifices, and in the Sabbath, that is, he commanded them to cease; because they were burdensome, and so he made peace. Hence, the apostle Peter says in the Acts of the Apostles: *"Why do you impose a yoke upon the necks of the brothers, which neither our fathers nor we have been able to bear?*"(Acts 15:10)" -**Ambrosiaster, Commentary on Ephesians 2:14-15**

Gregory of Nazianzus 383 AD

"Now we will participate in a Pascha that is still a type, even if more clearly unveiled than the old one. For the Pascha under the Law, I boldly declare, was a more indistinct type of a type. But a little later, our participation will be more perfect and more pure; when the Word drinks anew with us in the kingdom of the Father, He will reveal and teach that which now He has shown in a limited way. For what is now made known is ever new. And a certain drinking and enjoyment is ours to learn, but it is His to teach and to share the word with His disciples. For the teaching is nourishment, even for the nourisher. But come, let us also partake of the Law, in the manner of the Gospel but not the letter, perfectly but not imperfectly, eternally but not temporarily. Let us make our head not the Jerusalem below but the city above, not what is now trampled by soldiers as a campground, but what is glorified by angels. Let us not sacrifice a young calf, or a lamb that grows horns and hooves, in which much is dead and without sensation, but let us sacrifice to God a sacrifice of praise on the altar above with the choirs on high. Let us pass through the first veil, let us approach the second, let us peep into the Holy of Holies. Yet I will tell

you something greater: let us sacrifice ourselves to God, or rather offer sacrifice every day and in every movement. Let us accept all things for the Word. By suffering, let us imitate His suffering; by blood, let us exalt His blood; let us willingly climb up on the cross. Sweet are the nails, even if very painful. For to suffer with Christ and for Christ is preferable to feasting with others."**-Gregory of Nazianzus, Oration 45.23**

Gaudentius of Brescia 384-397 AD

"Therefore, as many of us as call upon the Lord and receive salvation when the Egyptians are destroyed, let us learn to eat the Passover—not like the foolish Jews, who, after the coming of the Truth, still follow the shadow, each killing and eating a lamb in each household on the fourteenth day of the first month. For since the coming of Him of whom that lamb was but a shadow—the true Lamb of God, the Lord Jesus, who takes away the sins of the world—who said, *"Unless you eat my flesh and drink my blood, you will not have life in you"* (John 6:53)—the Jews practice their observance in vain. Unless they do so spiritually with us, they cannot have life. "For *the Law is spiritual,"* (Rom 7:14) as the Apostle says, and "*Christ our Passover has been sacrificed."* (1 Cor 5:7) But what spiritual powers are prefigured in the very story of Exodus, where the celebration of the Passover is narrated—what is the tenth day, the fourteenth day, the sacrifice of a perfect, unblemished year-old male lamb at evening, the blood smeared on the doorposts, the gathering of neighbors, the sandals, the staffs, the leaven, the unleavened bread—all this, with the Lord's help, we must begin to explain tomorrow. For now, we only touch on those parts of the reading that cannot be explained in the presence of catechumens, yet must be revealed to the newly baptized. In the shadow of that legal Passover, not one lamb was slain, but many—each in their houses, for one could not suffice for all, since it was only a figure, not the reality of the Lord's Passion. For a figure is not the truth, but the imitation of truth. Thus, man was made in the image of God, yet he is not God; though in one sense he may be called "god" as image, still by nature there is but one God. So, in the reality in which we live, one Lamb died for all; and the same, in every house of the churches, under the mystery of bread and wine, feeds when slain, gives life when believed, and, when consecrated, sanctifies those who consecrate. This is the flesh of the Lamb; this is His blood. For the Bread which came down from heaven says: *"The bread that I will give is my flesh, for the life of the world."* (Jn 6:51) Rightly also is His blood expressed in the form of wine, for when He says in the Gospel, *"I am the true vine,"* (John 15:1) He sufficiently shows that all wine offered in the figure of His Passion is His blood. Thus, the blessed patriarch Jacob prophesied of Christ: *"He will wash His robe in wine, and His garment in the blood of the grape."* (Gen 49:11) The robe is the garment of our body, which He was to wash in His own blood. Therefore, He, the Creator and Lord of natures, who brings forth bread from the earth, again makes from bread His own body—for He both can and promised. And He who made wine from water, also makes from wine His blood."-**Gaudentius of Brescia, Sermon 2**

"But if someone should press me to finish the thread of my previous discussion, asking why those foods which were prohibited in the Law for the sake of continence are not also now forbidden for the same reason, I will briefly reply as I see it. I believe that the many observances of the legal precepts were taken away, yet that the general commands endured in their original state. We have said that, for the sake of preserving chastity, the Jewish people were commanded to abstain from pork, from similar quadrupeds, and also from certain birds and fish. These were bound up with the types of rational figures, which a spiritual teacher ought to explain individually in their own places. But since earthly minds seemed more

burdened by the perplexity of many commandments than instructed by them, divine providence—unceasing even in this matter toward the human race—promised through the prophet Isaiah: *"For the Lord will accomplish His word in brevity upon the earth."* (Isa 10:22–23) And therefore blessed James, with the other apostles, established such a decree to be observed in the Churches: *"That you abstain from things sacrificed to idols, and from fornication, and from blood"* (Acts 15:29)—that is, from things strangled. They passed over murder, adultery, and sorcery, since such things ought not even to be named in the Churches, being punished also by the laws of the Gentiles. They passed over, too, all the minutiae of the legal observances, and confirmed only these things we have mentioned to be observed: lest we be defiled by foods sacrificed to the devil, lest we be polluted by the blood remaining in strangled animals, or lest we desecrate our bodies—which are temples of God—by the uncleanness of fornication. Thus, they permitted all foods to be eaten, but commanded fornication to be avoided. It should now be our moderation not to loosen the reins of liberty so far that we are carried headlong into excess, but rather that chastity may remain secure. For blessed Paul, knowing that chastity cannot be kept without the restraint of appetite, said: *"All things indeed are clean"* (Rom 14:20) and *"Nothing is to be rejected if it is received with thanksgiving;"* (1 Tim 4:4) *"But it is evil for the man who eats with offense"* (Rom 14:20)—that is, who suffers harm by eating. And he immediately added this saving counsel: *"It is good not to eat flesh, nor to drink wine, nor to do anything in which your brother is offended, or scandalized, or made weak."* (Rom 14:21)"-**Gaudentius of Brescia, Sermon 15**

Jerome of Stridon 386–398 AD

"And so the law was our pedagogue in Christ Jesus so that we might be justified by faith. But when faith came, we are no longer under a pedagogue. For you are all sons of God through the faith which is in Christ Jesus." (3:24-26) A "pedagogue" is assigned to small children to rein in an age full of passion and to restrain hearts prone to vice while tender youth is being instructed by studies and prepared for the more important disciplines of philosophy and government, coerced by the fear of punishment. Yet the "pedagogue" is not a teacher and father, and the one who is instructed does not expect the inheritance and knowledge of the "pedagogue." Instead, the "pedagogue" guards another person's son. He will take leave of him when the son arrives at the lawful time for receiving the inheritance. After all, even the name "pedagogue" denotes this exact thing and is composed from the fact that he "leads boys," that is, he escorts them. And thus, also the law of Moses was appointed for a lascivious people as a very severe "pedagogue" to guard them and prepare them for the coming faith. After faith "came" and we believed in Christ, *"we are no longer under a pedagogue":* the tutor and guardian leaves us. And upon entering the legal age of life, we are truly named "sons of God," for whom it is not the abolished law that gives us birth, but our mother is *"faith which is in Christ Jesus."* (Jn 1:12) But if someone wants to be "under the pedagogue" after this period of his life has been completed, when he is already named heir and free and a son, he should know that he cannot live by the laws of childhood. For when can the following now be fulfilled: *"Three times a year every male will appear in the presence of the Lord your God"?* (Ex 23:17) For Jerusalem has been overthrown and the temple has been demolished and turned to ashes. Where are the saving sacrifices for sin? Where is the perpetual fire of the burnt offerings in the image of stars of heaven, seeing that the altar has been completely destroyed? Indeed, what penalty can be decreed against the guilty, since the Scripture says, *"You shall remove the wicked from your midst,"* (Dt 13:5), seeing that the Jews are slaves and the Romans are in charge? And thus, it will be that while one lives neither under a father nor "under a pedagogue," even the law cannot be fulfilled after the succession of

faith. And faith is not grasped, so long as the law is sought after by means of a pedagogue."**-Jerome of Stridon, Commentary on Galatians 3:24–26**

"You observe days and months and times and years! I am afraid of you, lest perhaps I labored among you without reason." (4:10-11) The one who does not worship the Father in spirit and truth does not know that a Sabbath rest is reserved for the saints, of which God says, *"If they enter into my rest."* (Ps 95:11, Heb 4.3) It is not recorded of those times of which it is written, *"Remember the days of the age,"* (Deut 32:7) and elsewhere, *"I remembered the ancient days, and I held the eternal years in mind."* (Ps 77.5) That person is observing Judaic "*days and months and times and years."* The "*days*" refer to things like Sabbaths and new moons, and from the tenth to the fourteenth [day] of the first month for which a corporeal lamb is reserved as a [sacrificial] victim, and from the fourteenth to the twenty-first [day] of the same month, when unleavened bread is consumed, not that of sincerity and truth, but that which has the old yeast of the malice and wickedness of the Pharisees. Also, on the seventh "day" of the seventh month, which by Judaic ritual he computes after the feast of unleavened bread, he celebrates the "days" of the Israelite Pentecost. And besides, they observe Judaic "days" in the seventh month, on the first "day" of the month, in the blast of trumpets; also, on the tenth "day" of the same month, in the atonement, the fast, and the customary fabricating of tabernacles. But they keep "months" who observe the first and seventh "month" without understanding the mystery of the truth. They celebrate "times" too who three "times" each year go to Jerusalem and think that they are fulfilling the Lord's command who says: *"Three 'times' a year you will celebrate a feast to me: the solemnity of unleavened bread, the solemnity of the harvest of the first-fruits, and the solemnity of consummation at the end of the year."* (Ex 34:14–16) And elsewhere it says: "*Three 'times' a year your males shall appear in the presence of the Lord your God."* (Ex 23:17, 34:23) By "years" I think he means the seventh "year" of release, and the fiftieth, which they call the jubilee. The apostle explains this passage in more detail when he says to the Colossians, *"Let no one judge you, then, in respect to food or drink or in part of a feast day or of a new moon or of Sabbaths, which are a shadow of things to come."* (Col 2:16–17) He has recorded here "part of a feast day" in distinction from the perpetual feast. Thus, we do not have a brief period of our life and, so to speak, some tiny little portion of the whole body, but we have the entire period of our life as a continuous solemnity in Christ. And in order that I might link the former things with what comes later, he immediately supplies in this same letter what he means by the law of Moses and the superfluous pursuit of foods. For he says, *"For if you died with Christ from the elements of this world, why, as those still living in this world, do you decree: 'Do not touch, do not taste, do not handle'? These things lead to destruction by their very use, according to the commands and doctrines of men."* (Col 2:20-22) Someone may say: If it is not permissible to *"observe days and months and times and years,"* then we too commit a similar offense by observing the fourth day of the week, the sixth day of the week, the Lord's day, the forty-day fast and festival of Passover, the joyous day of Pentecost, and the different times that are established in various regions for honoring the martyrs. One simple response to this will be to say that the days of Judaic observance are not identical to ours; for we do not celebrate the Passover of Unleavened Bread, but of the cross and resurrection. Nor do we count seven weeks until Pentecost according to the custom of Israel, but we venerate the coming of the Holy Spirit. And to prevent a disorderly assembly of people from threatening faith in Christ, some days have been appointed for all of us to come together on equal terms. It is not that the day on which we come together is more celebrated, but that greater joy springs forth when we see one another on whichever day one must come together. But one who tries to respond more penetratingly to the question posed in opposition to us will affirm that all days are equal, and Christ is crucified not merely on the sixth day of the week, and he rises not merely on the Lord's day;

but for a saint it is always the day of resurrection and he always feeds on the Lord's flesh. But fasts and assemblies have been appointed amidst the days for their sake by prudent men. The former has more time for the world than for God, and they are unable, or rather unwilling, to come together in the church for the entire time of their life and to offer the sacrifice of their prayers to God in preference to their human activities. For how few they are, who always practice at least these few things which are appointed, whether as times of prayer or of fasting! And so, just as for us it is allowed both to fast always and to pray always, and unceasingly to celebrate the Lord's day by receiving the Lord's body with rejoicing; so also it is not right for the Jews to sacrifice a lamb at all times, to celebrate Pentecost, to set up tabernacles, and to fast daily."-**Jerome of Stridon, Commentary on Galatians 4:10-11**

"But I testify to every man who circumcises himself, that he is a debtor to do the whole law." (5:3) God, who commanded circumcision first to Abraham, then through Moses in the law, established not only circumcision but many other things to be observed: feast days to be attended in Jerusalem, the burnt offerings of sacrificial victims every morning and evening, the sacrifice of a lamb in one place only, giving the land a rest in the seventh summer, the fiftieth year of remission, and the other things which it is easy for each reader to gather for himself from the Scriptures. And so, we will keep Ebion at bay and his followers, who think that believers in Christ need to be circumcised after the gospel. Let them practice both circumcision and the other things that are commanded in the law; or, if it is impossible to do everything, let circumcision also cease, which along with the other things has been omitted as unprofitable. But if they respond that they are obligated to do only the things that are possible to do (for God does not demand of us things that we are not able to do, but what we are able to fulfill), we will say to them that it does not befit the same God to want the law to be kept and to forsake those who keep the law (or how will he make them guilty of suspending the law who cannot fulfill everything, even though they want to?). But we follow the spiritual law that says, *"You will not put a bridle in the mouth of an ox that is treading out the grain."* (Dt 25:4, 1 Tm 5:18) And we understand with the apostle, *"Does God care about oxen? But surely, he says this for our sake."* (1 Cor 9:9–10) As for observing frivolous Sabbaths, this is not in order that our ox and ass and common beasts might be glad on the Sabbath, but it refers to those men and beasts of which it is written, "*You will save men and beasts, Lord,"* (Ps 36:6) that is, all rational human beings and spiritual men. But the animals are those who are of a more sluggish mind. They are instructed by the spiritual to carry out the Lord's Sabbaths. What he said above, "*If you are circumcised, Christ is of no benefit to you,"* (Gal 5:2) and what follows, "*I testify to every man who circumcises himself, that he is a debtor to do the whole law,"* (Gal 5:3) does not contradict what we have introduced here. For it is not the hearers of the law who are just before God, but the doers of the law will be justified. For that one is a doer of the law who can say, *"We are the circumcision"* (Phil 3:3) and *"the Jew is in secret,"* (Rom 2:29) and *"We know that the law is spiritual."* (Rom 7:14) But the one who would follow the mutilation and the killing letter is not a doer of the law, but an enemy of the true law. This is especially so after the coming of the Savior, who removes the veil from the heart of those who turn to him, so that all of us, with an unveiled face, may contemplate the Lord's glory and be transformed from the oldness of the letter into the newness of the Spirit."-**Jerome of Stridon**, **Commentary on Galatians 5:3**

"To the pure all things are pure, but to the defiled and unbelieving nothing is pure; but both their mind and conscience is polluted." (1:15) He had said above, "*For there are many who are insubordinate, vain talkers, and deceivers, especially those who are of the circumcision."* (Ti 1:10) And of those who had been deceived by them, he added in what follows, "*Rebuke them sharply, that they may be sound in the faith,*

not giving heed to Judaic myths and to the commands of men who turn away the truth." (Ti 1.14) And just as he treats in great detail to the Galatians and to the Romans, they thought that there was a distinction between foods, since some seemed pure, some impure, therefore he adds now, *"To the pure all things are pure*," namely, to those who believe in Christ and know that every created thing is good and nothing is to be rejected that is received with thanksgiving. "*But to the defiled and unbelieving nothing is pure,"* because "*their mind and conscience are polluted."* Therefore, even what is pure by nature becomes impure to them. It is not that something becomes either pure or impure, but in view of the nature of those eating, it becomes pure to the pure and impure to the defiled. In any case, even the bread of benediction and the Lord's cup does not help any unbelievers and defiled, since the one who eats of that bread and drinks of the cup unworthily eats and drinks judgment upon himself. At the coming of Christ, all things have been cleansed. What he cleansed, we cannot make common. But one should take heed that in treating these matters we do not give opportunity to that heresy which, according to the Apocalypse and according to the apostle himself too when writing to the Corinthians, thinks that one should eat from things sacrificed to idols, since "to the pure all things are pure." For the apostle did not at this time propose to discuss those things that are sacrificed to demons. Instead, his discussion is directed against the Jews who think that certain things are pure, others impure, in accordance with the discipline of the abolished law. He says, *"For we cannot be sharers in the table of the Lord and the table of demons; nor can we simultaneously drink the Lord's cup and the cup of demons."* (1 Cor 10:21) And so, to eat either pure or impure things lies in us. For if we are pure, to us the created thing is pure. But if, on the other hand, we are impure and unbelieving, everything becomes common to us, either through the heresy inhabiting our hearts or through the consciousness of transgressions. Further, if our conscience does not rebuke us, we will have the confidence of piety before the Lord. *"We will pray in the Spirit, we will also pray with the mind."* (1 Cor 14:15) And we will be far removed from those of whom it is now written, "Both their mind and conscience are polluted."-**Jerome of Stridon, Commentary on Titus 1:15**

"It is not what enters the mouth that defiles (communicat) a man, but what proceeds from the mouth, this defiles a man." (15:11) The verb communicat is unique to the Scriptures and is not used in public speech. The people of the Jews, boasting that they are God's portion, call the food that all men use "common," for example, swine flesh, oysters, hare, animals that do not have a split hoof or chew the cud, and among the fish, those without scales. This is why in the Acts of the Apostles it is written: "*What God has sanctified, you should not call common."* It is called common, then, instead of unclean, because it lies open to other men and, as it were, is not from the portion of God. *"It is not what enters into the mouth that defiles (coinquinat) a man, but what proceeds from the mouth, this defiles (coinquinat) a man."* (15:11) An intelligent reader may object and say: If what enters into the mouth does not defile a man, why do we not eat things sacrificed to idols? And the apostle writes: "*You cannot drink the cup of the Lord and the cup of demons."* (Acts 10:15) One should know, therefore, that these foods, and indeed all of God's creatures, are clean in and of themselves, but the invocation of idols and demons makes them unclean."**-Jerome of Stridon, Commentary on Matthew 15:11**

"*Now while they were eating, Jesus took bread and blessed and broke it, and he gave it to his disciples and said: "Take and eat, this is my body."* And taking the cup, he gave thanks and gave it to them, saying," etc. (26:26-27) After the figurative Passover had been fulfilled and he had eaten the flesh of the lamb with the apostles, he took bread, which strengthens the heart of man, and passed over to the true mystery of the Passover. Thus, just as Melchizedek had done, the priest of the Most High God, when he

offered bread and wine in the prefiguration of him, he too would present it in the truth of his own body and blood. In Luke, we read of two cups that he passed on to the disciples. One was for the first month and the other for the second. (Lk 22.17, 20) Thus, the one who could not eat lamb among the saints in the first month could eat goat among the penitents in the second month."-**Jerome of Stridon, Commentary on Matthew, Book 4 Ch. 26.26-27**

"The Apostle does indeed blame those who forbade marriage, and commanded to abstain from food, which God created for use with thanksgiving. But he has in view Marcion, and Tatian, and other heretics, who inculcate perpetual abstinence, to destroy and express their hatred and contempt for, the works of the Creator. But we praise every creature of God, and yet prefer leanness to corpulence, abstinence to luxury, fasting to fullness. *"He that labors, labors for himself, and he is eager to his own destruction."* (Prov. 16:26) And, *"From the days of John the Baptist (who fasted and was a virgin) until now the kingdom of heaven suffers violence, and men of violence take it by force."* (Matt. 11. 12) For we are afraid lest at the coming of the eternal judge we be caught, as in the days of the flood, and at the overthrow of Sodom and Gomorrah, eating and drinking, and marrying, and giving in marriage. For both the flood and the fire from heaven found fullness as well as marriage, ready for destruction. Nor need we wonder if the Apostle commands that everything sold in the market be bought and eaten, since with idolaters, and with those who still ate in the temples of the idols, meats offered to idols as such, it passed for the highest abstinence to abstain only from food eaten by the Gentiles. And if he says to the Romans: *"the person who eats certain foods should not look down on the person who abstains from those foods, and the person who abstains should not judge the person who eats,"* (Rom 14:3) he does not make fasting and fullness of equal merit, but he is speaking against those believers in Christ who were still Judaizing: and he warns Gentile believers, not to offend those by their food who were still too weak in faith. In brief, this is clear enough in the sequel: *"I know and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounts anything to be unclean, to him it is unclean. For if, because of meat, your brother is grieved, you walk no longer in love. Destroy not with your meat him for whom Christ died. Let not then your good be evil spoken of, for the Kingdom of God is not eating and drinking."* (Rom 14:14) And that no one may suppose he is referring to fasting and not to Jewish superstition, he immediately explains, *"One man has faith to eat all things: but he that is weak eats herbs."* (Rom 14:2) And again, *"One man esteems one day above another: another esteems every day alike. Let each man be fully assured in his own mind. He that regards the day, regards it unto the Lord: and he that eats, eats unto the Lord, for he gives God thanks; and he that eats not, unto the Lord he eats not, and gives God thanks."* (Rom 14:5) For they who were still weak in faith and thought some meats clean, some unclean: and supposed there was a difference between one day and another, for example, that the Sabbath, the New Moons, and the Feast of Tabernacles were holier than other days, were commanded to eat herbs which are indifferently partaken of by all. But such as were of stronger faith believed all meats and all days to be alike."**-Jerome of Stridon, Against Jovianus Book 2 Ch. 16**

John Chrysostom 386–398 AD

"Do you consider that the Jews are wiser than the Fathers who came from everywhere in the world? How can you do that when the Jews have been driven from their ancestral commonwealth and way of life and have no sacred festival to celebrate? I hear many say that the Pasch and the feast of unleavened bread are one. But there is no feast of unleavened bread among them, nor is there a Pasch. Why is there

no feast of unleavened bread among them? Hear the words of the Lawgiver: "*You may not sacrifice the Passover in any one of the cities which the Lord your God gives you, but only in the place in which His name shall be invoked*." (Dt 16:5-6) And Moses was here speaking of Jerusalem. Do you see how God confined the festival to one city, and later destroyed the city so that, even if it was against their wills, he might lead them away from that way of life? Surely, it is clear to everybody that God foresaw what would come to pass. Why, then, did he bring them together to that land from all over the world if he foresaw that their city would be destroyed? Is it not very obvious that he did this because he wished to bring their ritual to an end? God did bring the ritual to an end, but you go along with the Jews, of whom the prophet said: *"Who is blind but my children, or deaf but those who lord it over them*?" (Is 42:19) And against whom did they show their want of sense and feeling? Was it not against the apostles, the prophets, and their teachers? Why must I mention teachers and prophets when they slaughtered their own children? For they did sacrifice their sons and daughters to demons. When they ignored the voice of nature, were they going to observe the festival days? Tell me this. Did they not trample kinship underfoot, did they not forget their children, did they not forget the very God who created them? Moses said: "*You have forsaken the God that begot you, and have forgotten the God that nurtured you."* (Dt 32:18) Were they going to keep the festivals after they had forsaken God? Who could say that? Christ did keep the Pasch with them. Yet he did not do so with the idea that we should keep the Pasch with them. He did so that he might bring the reality to what foreshadowed the reality. He also submitted to circumcision, kept the Sabbath, observed the festival days, and ate the unleavened bread. But He did all these things in Jerusalem. However, we are subject to none of these things, and on this Paul spoke out loud and clear: *"If you be circumcised, Christ shall be of no advantage to you."* (Gal 5:2) And again, speaking of the feast of unleavened bread, he said: *"Therefore let us keep festival, not with the old leaven, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."* (1 Cor 5.8) For our unleavened bread is not a mixed flour but an uncorrupted and virtuous way of life. Why did Christ keep the Pasch at that time? The old Pasch was a type of the Pasch to come, and the reality had to supplant the type. So Christ first showed the foreshadowing and then brought the reality to the banquet table. Once the reality has come, the type which foreshadowed it is henceforth lost in its own shadow and no longer fills the need. So do not keep pleading this excuse, but show me that Christ did command us to observe the old Pasch. I am showing you quite the opposite. I am showing you that Christ not only did not command us to keep the festival days but even freed us from the obligation to do so. Hear what Paul had to say. And when I speak of Paul, I mean Christ; for it is Christ who moved Paul's soul to speak. What, then, did Paul say? *"You are observing days, and months, and seasons, and years. I fear for you, lest perhaps I have labored in vain among you."* (Gal 4:10-11) And again: "*As often as you shall eat this bread and drink this cup, you shall proclaim the death of the Lord.*" (1 Cor 11:26) When he said: "As often as," Paul gave the right and power to decide this to those who approach the mysteries, and freed them from any obligation to observe the festival days. Now our Pasch and Lent are not one and the same thing: the Pasch is one thing, Lent another. Lent comes once each year; our Pasch is celebrated three times each week, sometimes even four times, or rather as often as we wish. For the Pasch is not a fast but the offering and sacrifice which is celebrated at each religions service That you may know that this is true, listen to Paul when he says: *"For Christ, our Passover, has been sacrificed,"* (1 Cor 5:7) and again: *"As often as you shall eat this bread and drink the cup, you proclaim the death of the Lord."* (1 Cor 11:26) So as often as you approach the sacrificial banquet with a clean conscience, you celebrate the Pasch. You celebrate it not when you fast but when you share in that sacrifice. *"For as often as you shall eat this bread and drink this cup, you proclaim the death of the Lord."* (1 Cor 11:26) Our

Pasch is the proclamation of the Lord's death. The sacrifice which we offer today, that which was offered yesterday, and each day's sacrifice is alike and the same as the sacrifice offered on that Sabbath day; the sacrifice offered on that Sabbath is no more solemn than today's, nor is today's of less value than that; they are one and the same, alike filled with awe and salvation."**-John Chrysostom, Against the Judaizing Christians, 3rd Homily Ch. 3.6-4.4**

"And as they were eating, He took bread, and broke it." (Matt 26:26) Why can it have been that He ordained this sacrament then, at the time of the Passover? That you might learn from everything, both that He is the lawgiver of the Old Testament, and that the things therein are foreshadowed because of these things. Therefore, I say, where the type is, there He puts the truth. But the evening is a sure sign of the fullness of times, and that the things were now come to the very end. And He gives thanks, to teach us how we ought to celebrate this sacrament, and to show that not unwillingly does He come to the passion, and to teach us whatever we may suffer to bear it thankfully, thence also suggesting good hopes. For if the type was a deliverance from such bondage, how much more will the truth set free the world, and will He be delivered up for the benefit of our race? Wherefore, I would add, neither did He appoint the sacrament before this, but when henceforth the rites of the law were to cease. And thus, the very chief of the feasts He brings to an end, removing them to another most awful table, and He says, *"Take, eat, This is my body, which is broken for many."* (1 Cor 11:24) And how were they not confounded at hearing this? Because He had before told unto them many and great things touching this. Wherefore that He establishes no more, for they had heard it sufficiently, but he speaks of the cause of His passion, namely, the taking away of sins. And He calls it blood of a New Testament, that of the undertaking, the promise, the new law. For this, He undertook also of old, and this comprises the Testament that is in the new law. And like as the Old Testament had sheep and bullocks, so this has the Lord's blood. Hence also He shows that He is soon to die, wherefore also He made mention of a Testament, and He reminds them also of the former Testament, for that also was dedicated with blood. And again, He tells the cause of His death, "*which is shed for many for the remission of sins,"* (Matt 26:28), and He says, *"Do this in remembrance of me."* (Lk 22:19) Do you see how He removes and draws them off from Jewish customs? For like as you did that, He says, in remembrance of the miracles in Egypt, so do this likewise in remembrance of me. That was shed for the preservation of the firstborn, this for the remission of the sins of the whole world. For *"This,"* says He, *"is my blood, which is shed for the remission of sins."* (Matt 26:28) But this He said, indicating thereby that His passion and His cross are a mystery, by this too again comforting His disciples. And like as Moses says, *"This shall be to you for an everlasting memorial,"* (Ex 12:14) so He too, *"in remembrance of me,"* until I come. Therefore, also He says, *"With desire I have desired to eat this Passover,"* (Lk 22:15) that is, to deliver you the new rites, and to give a Passover, by which I am to make you spiritual."-**John Chrysostom, 82nd Homily Ch. 1 on Matthew 26:26-28**

"What then? Do we not offer every day? We offer indeed, but making a remembrance of His death, and this [remembrance] is one and not many. How is it one, and not many? Inasmuch as that [Sacrifice] was once for all offered [and] carried into the Holy of Holies. This is a figure of that [sacrifice] and this remembrance of that. For we always offer the same, not one sheep now and tomorrow another, but always the same thing: so that the sacrifice is one. And yet by this reasoning, since the offering is made in many places, are there many Christs? But Christ is one everywhere, being complete here and complete there also, one Body. As then while offered in many places, He is one body and not many bodies; so also [He is] one sacrifice. He is our High Priest, who offered the sacrifice that cleanses us. That we offer now also, which was then offered, which cannot be exhausted. This is done in remembrance of

what was then done. For (says He) *"do this in remembrance of Me."* (Lk 22:19) It is not another sacrifice, as the High Priest, but we offer always the same, or rather, we perform a remembrance of a Sacrifice."-**John Chrysostom, 17th Homily on Hebrews 10:2-9**

"Even today, though few are circumcised, there are many who equally exclude themselves from grace by fasting and observing the sabbath with the Jews. If Christ is of no benefit to those who are circumcised, how much less is he of benefit for those who observe fasting and sabbath, who keep two commandments of the Law as opposed to those who keep only one. And this is made worse because of the different times in which they lived. The Judaizers circumcised in earlier times while Jerusalem, with its temple and other institutions yet existed. But can any defend that practice today? How can they observe more precepts of the Law than the others did so long ago, since now God has so clearly punished the Jews, and the destruction of their city is before their eyes? How can anyone defend trying to keep the law when today the Jews themselves, in spite of their strong desire, cannot keep it? You have put on Christ, you have become a member of the Lord, and been enrolled in the heavenly city. How can you still grovel under the Law? How is it possible for you to obtain the kingdom? Listen to Paul's words, that the observance of the Law overthrows the Gospel. Learn how this comes to pass, and tremble with fear, and avoid this pitfall. Why do you keep the sabbath and fast with the Jews? Is it that you fear the Law, and are afraid to abandon its letter? But you would not have this fear if you did not demean faith as something weak, which is powerless to save by itself. A fear of omitting the Sabbath plainly shows that you fear the Law as though it were still in force. But if the Law is necessary, the entire Law is necessary, not part of it. It is not necessary for a few select commandments only. Since the law is meant to be kept in its entirety, little by little, it makes it impossible the righteousness which is by faith. If you keep the Sabbath, why not also be circumcised? And if you are circumcised, why shouldn't you also offer sacrifices? If the Law is to be observed, it must be observed as a whole, or not at all."-**John Chrysostom, Homily on Galatians 2:17**

"Before this faith came, we were held prisoners by the law, locked up until faith should be revealed." (Gal 3:23) Here he clearly puts forward what I have stated. The expressions "we were held prisoners" and "confined," refer to the security given by the commandments of the law. The law used the fear of punishment to produce a life in conformity with its decrees. It thereby acted as a fortress, protecting them on all sides and so preserving them unto faith. *"So the law has become our tutor unto Christ [NIV: the law was put in charge to lead us to Christ] that we might be justified by faith."* (Gal 3:24) The tutor is not opposed to the teacher, but cooperates with him. The tutor's job is to rid the youth from all vice and make him fit him to receive instructions from his teacher. But once the youth's habits are formed, the tutor leaves him, as Paul says. *"Now that faith has come, we are no longer under a tutor. You are all sons of God through faith in Christ Jesus."* *(Gal 3:25-26)* The law is not the adversary, but the fellow worker of grace, since it was our tutor, and we were kept confined under it. But if the law, our tutor, were to continue to hold us down now that grace, our teacher, has arrived, it becomes an adversary. If it confines those who ought to go forward to grace, then it works the destruction of our salvation. If a candle which gave light by night were to keep us from the sun during the day, it would not be helpful to us, but rather harmful. The law would also be harmful if it kept us from the greater benefits of grace. So the greatest violators of the law are those who still keep it, just as a tutor can make a youth seem ridiculous by remaining with him after the time has come for his departure. Hence Paul says, *"Now that faith has come, we are no longer under a tutor,"* because, *"you are all sons of God."* Wonderful! See how mighty is the power of faith! Notice Paul's progression. First, he showed that faith made them sons of the

Patriarch, *"Understand, then, that those who believe are children of Abraham"* (Gal 3:7). Now he proves that they are also sons of God! *"You are all sons of God through faith in Christ Jesus."* By faith, he says, not by the law. After this great and wonderful statement, he explains how they were adopted: *"For all of you who were baptized into Christ have clothed yourselves with Christ."* (Gal 3:27) Why doesn't he say, "For all of you who were baptized into Christ have been born of God?" This would more directly prove that they were sons. But he is using imagery even more powerful than that. If Christ is the Son of God, and you have clothed yourself with him, then you have the Son within you. You are formed after his pattern and have been brought into one family and nature with him."- **John Chrysostom, Commentary on Galatians 3:23-27**

"What I am saying is that as long as the heir is a child, he is no different from a household servant, although he is the lord of the entire estate. He is under the foremen and managers until the time set by his father. So also, when we were still children, we were made subject to the heavenly bodies of the universe." (Gal 4:1-3) The word "child" here does not refer to a particular age, but a level of understanding. Since the beginning, God had intended to give us our full rights as his children and heirs. But because we continued in childish ways, he subjected us to the heavenly bodies of the universe. This is a reference to new moon festivals and Sabbaths, which are regulated by the course of the sun and moon. If some try to bring you under the law today, they are doing nothing but leading you backwards, since we have come of age and reached maturity. Note the consequence of observing such holy days. It brings down the lord and master of the house [the Christian], who should be its sovereign ruler, below the rank of his own servants [the sun and moon, whom he is placed under when observing those holidays]! *"But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons."* (Gal 4:4-5) Here the apostle notes two results of the incarnation: deliverance from evil and the good things that come from being sons. Only Christ could supply our deliverance from the curse of sin and our promotion to sonship. Paul rightly says that we "might receive," or in other words "be paid" the full rights of sons. His words imply that God owed us these rights because of the promise of old made to Abraham. The apostle himself has illustrated these things at length. How have we become sons? Paul has already told us one way: we have put on Christ who is his Son in the fullest sense. Now he mentions another means by which we are his children: we have received the Spirit of adoption. *"Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." So you are no longer a slave, but a son; and since you are a son, God has made you also an heir."* (Gal 4:6-7) If God had not first made us sons, we could not have called him Father. Since grace has made us free men instead of slaves, adults instead of children, heirs and sons instead of foreigners, is it not completely absurd and stupid to desert this grace and revert backwards? *"Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?"* (Gal 4:8-9) Paul turns to the Gentile believers and calls this rigid observance of new moons and Sabbaths an idolatry that incurs severe punishment. To give his argument even greater weight and to instill in them an even greater fear, he calls these things "those who by nature are not gods." He points out, "Even if you lay on the ground groveling, puzzled and confused, you have already known God, or rather have been known by God. Imagine the great and bitter punishment you are bringing upon yourselves if you fall into the same disease all over again after such gracious treatment from God! You did not find God with your own effort, but while you continued in error, he drew you to himself. Paul calls the heavenly bodies of the universe "weak and miserable" because they bring us no closer to the good things God holds out to us.

“You are observing special days and months and seasons and years!” (Gal 4:10) The verse makes it clear that the Galatians’ teachers were promoting not only circumcision but also festival days and new moons.”-**John Chrysostom, Commentary on Galatians 4:1-10**

“To the pure,” he (Paul) says, *“all things are pure”.* (Titus 1:15) Do you see that this is said for a purpose? *“But to the corrupt and unbelieving,”* he says, *“nothing is pure”.* (Titus 1:15) Things, then, are pure and impure not from their own nature but from the purpose of those who partake of them. “But,” he says, *“both their mind and their conscience are corrupted. They profess to know God, but they deny him by their deeds, because they are detestable and disobedient, unfit for any good deed”.* (Titus 1:15–16) The pig, therefore, is clean, so why was it forbidden as unclean? It isn’t unclean by nature, for everything is pure. Since nothing is more unclean than a fish, inasmuch as it even feeds on human flesh, but it was permitted and considered pure. Again, nothing is more unclean than a bird, for it eats worms; nothing more than a stag, for indeed they say it is called a stag because it eats birds. But all these things were eaten. What’s the reason, then, that the pig and other things of this kind were forbidden? Not because they were unclean but to curb excessive luxury. But if Paul said this, he wouldn’t have persuaded them, but now he restrains them by the fear of impurity. For tell me, if we have to inquire into these things exactly, what is more impure than wine? Or rather than water, tell me, with which they mostly cleanse themselves? They didn’t touch the dead, and they were purified by the dead, for the victim was dead and by this they were cleansed. In this way, it was a lesson for children. But consider: doesn’t wine have a component of dung? I mean, just as the vine draws moisture from the earth, so too does it from the dung that surrounds it. And in short, if we want to be precise, everything is impure. But if we don’t want to be precise, nothing is impure, but everything is pure. God made nothing impure, for nothing is impure except sin only, for it touches the soul and defiles it.”**-John Chrysostom, 3rd Homily on Titus 1:15**

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." (1 Tim 4:4) If it be the creature of God, it is good. For *"all things,"* it is said, *"were very good."* (Gen. 1:31) By speaking thus of things eatable, he by anticipation impugns the heresy of those who introduce an uncreated matter, and assert that these things proceed from it. But if it is good, why is it "*sanctified by the word of God and prayers*"? (1 Tim 4:5) For it must be unclean, if it is to be sanctified? Not so. Here he is speaking to those who thought that some of these things were common; therefore, he lays down two positions: first, that no creature of God is unclean: secondly, that if it had become so, you have a remedy, seal it, give thanks, and glorify God, and all the uncleanness passes away. Can we then so cleanse that which is offered to an idol? If you do not know that it was so offered. But if, knowing this, you partake of it, you will be unclean; not because it was offered to an idol, but because, contrary to an express command, you thereby communicate with devils. So that it is not unclean by nature, but becomes so through your willful disobedience. What then is not swine's flesh unclean? By no means, when it is received with thanksgiving, and with the seal; nor is anything else. It is your unthankful disposition to God that is unclean.”**-John Chrysostom, 12th Homily on 1st Epistle to Timothy 4:4**

“Whatsoever is sold in the shambles, eat, asking no question for conscience' sake.” (1 Cor 10:25) Having said that *"they could not drink the cup of the Lord and the cup of the devils,"* (1 Cor 10:21) and having once for all led them away from those tables, by Jewish examples, by human reasonings, by the tremendous Mysteries, by the rites solemnized among the idols; and having filled them with great fear; that he might not by this fear drive again to another extreme, and they be forced, exercising a greater scrupulosity than was necessary, to feel alarm, lest possibly even without their knowledge there might come in some such thing either from the market or from some other quarter; to release them from this

strait, he says, *"Whatsoever is sold in the shambles, eat, asking no question."* (1 Cor 10:25) "For," says he, "if you eat in ignorance and not knowingly, you are not subject to the punishment: it being thenceforth a matter not of greediness, but of ignorance." Nor does he free the man only from this anxiety, but also from another, establishing them in thorough security and liberty. For he does not even suffer them to "question," i.e., to search and enquire, whether it be an idol sacrifice or no such thing; but simply to eat everything which comes from the market, not even acquainting one's self with so much as this, what it is that is set before us. So that even he that eats, if in ignorance, may be rid of anxiety. For such is the nature of those things which are not in their essence evil, but through the man's intention make him unclean. Wherefore he says, *"asking no question."***-John Chrysostom, 25th Homily on 1st Corinthians 10:25**

"In calling it new" (he says), "*He has made the first old: but that which decays and waxes old is ready to vanish away.*" (Heb 8:13) See what was hidden, how he has laid open the very mind of the prophet! He honored the law and was not willing to call it old in express terms: but nevertheless, this he did call it. For if the former had been new, he would not have called this which came afterwards new also. So that by granting something more and different, he declares that *"it was waxen old."* Therefore, it is done away and is perishing, and no longer exists. Having taken boldness from the prophet, he attacks it more suitably, showing that our [dispensation] is now flourishing. That is, he showed that [the other] was old: then taking up the word old, and adding of himself another [circumstance], the [characteristic] of old age, he took up what was omitted by the others, and says *"ready to vanish away."* The New then has not simply caused the old to cease, but because it had become aged, as it was not [any longer] useful. On this account he said, *"for the weakness and unprofitableness thereof"* (Heb 7:18) and, *"the law made nothing perfect"* (Heb 7:19) and that *"if the first had been faultless, then should no place have been sought for the second."* (Heb 8:7) And faultless; that is, useful; not as though it [the old Covenant] was obnoxious to any charges, but as not being sufficient. He used a familiar form of speech. As if one should say, the house is not faultless, that is, it has some defect, it is decayed: the garment is not faultless, that is, it is coming to pieces. He does not therefore here speak of it as evil, but only as having some fault and deficiency."- **John Chrysostom, 14th Homily on Hebrews 8:13**

"In whom," he says, *"you were also circumcised with a circumcision made without hands, by putting off completely the body of the sins of the flesh"* [Col 2:11]. He didn't say "put off." The body of the sins—he means the old life. Often he returns to this and in different ways, as he said also above: *"Who has delivered us from the dominion of darkness and transferred us, hostile, to be holy and blameless"* [Col 1:13, 21]. "No longer," he means, "is circumcision with a knife, but with Christ himself, for no hand performs this circumcision, like here, but the Spirit itself. It doesn't circumcise a part, but the whole person." It's a body both in this case; it's a body in that, but in the one it's of the flesh, of the other it's spiritually circumcised, but not like the Jews; for you haven't put off the flesh, but sins. When and where? In baptism. And what he calls circumcision, he again calls baptism. See how again he progresses to righteous acts. "Of the sins," he says, "of the flesh," which are the ones they've committed in the flesh. He speaks of something more important than circumcision, for they didn't cast away circumcision, but abolished it—yes, they annihilated it. *"Buried with him,"* Paul says, *"in baptism, in which you were also raised in him with him, through the faith of the activity of God who raised him from the dead"* [Col 2:12]. No, it's not just burial, for see what he says: *"In whom you were also raised through faith in the activity of God, who raised him from the dead."* Paul did well to say "faith," for faith is everything. You

believed that God is capable of raising, and so you were raised."-**John Chrysostom, 6th Homily on Colossians 2:11-12**

Severian of Gabala c. 396-425

"Therefore, let no one judge you." He (Paul) teaches that the Law has been abolished, since Christ has wiped out the written code that was against us. And he teaches that the Evil One has also fallen, since the Lord has stripped him off and made a public example of the principalities and the powers. So then he commands that you should no longer obey those things that have been abolished by the working of Christ; so that, he says, if the Jews try to persuade you to keep the things in the Law, do not submit. For those things were a shadow of the body of Christ, which is the Church. And the shadow goes before the body, but has no substance by itself. Therefore, he says: Do not obey the Law. And likewise, do not let the Greeks (pagans) lead you astray into worshiping angels or the elements of this world; for they intrude into things they have not seen, puffed up in their own minds and deceived by their own reasonings. So then, *"Let no one judge you"* is said about the Jews, and *"Let no one cheat you of your reward"* is said about the Greeks. And he says: let no one plot against you, you who already are conquering and overcoming the Evil One."**- Severian of Gabala, Fragments on Commentary Epistle to the Colossians 2:16-17**

Chromatius of Aquileia c. 398-400 AD

"And justly the Lord followed up and said, *"Hypocrites, well has Isaiah prophesied of you, saying, This people honors me with their lips, but their heart is far from me. And in vain do they worship me, teaching human doctrines and commandments"* [Matt 15:7-9]. For it is truly in vain that they pretend to worship God, whom they honor with their lips rather than with their heart, and to whose divine precepts and saving doctrines they prefer human commandments. It says, *"And having called together the crowds unto him, he said, Hear and understand. Not that which goes into the mouth defiles a person, but what comes out of the mouth, this defiles a person. Then came his disciples, and said to him, Do you know that the Pharisees, when they heard this word, were scandalized? But Jesus, answering [them], said,* "*Every plant that my heavenly Father has not planted shall be rooted up. Let them alone; they are blind guides of the blind. And if the blind lead the blind, both will fall into the pit. And Peter, answering, said to him, "Expound to us this parable. But he said, Are you also yet without understanding?"* [Matt 15:10-16]. And the rest. In order to show in more detail that the reproach of the scribes and Pharisees concerning unwashed hands was superfluous, the Lord called together the crowds and said, *"Not that which goes into the mouth defiles a person, but what comes out of the mouth defiles a person."* (Matt 5:11) He is showing that a person is defiled not from the food that enters his mouth but rather from the perverse thoughts of his mind, which proceed from his heart. For the food we receive for eating was created and blessed by God for use in human life, and therefore it cannot defile someone. But adverse and perverse thoughts that proceed from the heart, as the Lord himself has interpreted—*"murder, adultery, fornication, theft, false witness, blasphemy,"* (Matt 15:19) and the other things that originate from the devil—these are the things that really defile a man."-**Chromatius of Aquileia, Sermons and Tractates on Matthew 53.2**

Augustine Of Hippo c. 398-430 AD

"You now agree that Christ said, *"I have come not to destroy but to fulfill the law and the prophets"* (Matt 5:17) For it seems hard for you to go against the authority of the Gospel. It should also seem hard for you to go against the apostle, who says: *"All these things were symbols of us"* (1 Cor 10:6), and who likewise says of Christ: *"He was not 'Yes' and 'No,' but in him it is always 'Yes.' For all the promises of God find their Yes in him"* (2 Cor 1:19–20) — that is, they were revealed in Him, they were fulfilled in Him. And you will see without any obscurity what law He came to fulfill and how He has fulfilled it. *"For the law that was given through Moses became grace and truth through Jesus Christ"* (Jn 1:17). The law was, I say, given through Moses, of whom Christ said, *"For he wrote of me"* (Jn 5:46). For this is certainly the law that entered in so that sin might abound. And, since you understand nothing, you are accustomed to have this statement on your lips in order to find fault with it. And so, read there, and see that this is the law of which it is said: *"So the law is holy, and the commandment is holy and righteous and good. Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin"* (Rom 7:12–13). For the law did not command sin so that, when the law entered, sin might abound. But the addition of the holy, just, and good commandment also made guilty of transgression those proud people who attributed too much to themselves. Thus, humbled in that way, they would learn how to belong to grace through faith, so that they might no longer be subject to the law through guilt but united to the law through righteousness. The same apostle in fact says: *"Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian"* (Gal 3:23–25). Because the guilt coming from the law does not bind us who have now been set free by grace. For, before we were humbled and received spiritual grace, the letter that commanded what we could not fulfill did nothing but kill us. For this reason, the same apostle says: *"The letter kills, but the Spirit gives life"* (2 Cor 3:6). Again, there are the words of the same apostle: *"For if a law had been given that could give life, then righteousness would indeed be by the law. But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe"* (Gal 3:21–22). Likewise, these are his words: *"For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit"* (Rom 8:3–4). There you see what *"I have come not to destroy but to fulfill the law"* means. For this law has bound the proud also under the guilt of transgression by increasing sin when it commands what they cannot fulfill, and the righteousness of the law is fulfilled by the grace of the Spirit in those who learn from Christ, who came not to destroy but to fulfill the law, to be meek and humble of heart. Then, because it is difficult even for those living under grace to fulfill perfectly in this life the words of the law, *"You shall not covet"* (Ex 20:17), He who became a priest by the sacrifice of His flesh wins pardon for us. In this way, too, He fulfills the law, so that what we are incapable of doing because of our weakness might be restored by the perfection of that head whose members we have become. Hence, John says: *"My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins"* (1 Jn 2:1–2)."**-Augustine of Hippo, Answer to Faustus the Manichean Book 19 Ch. 7**

"It was thus that He fulfilled the prophecies, when the promise of God became truth in Him. I quoted this a little before from the apostle, where he says: *"For all the promises of God find their Yes in Him"* (2 Cor 1:20). Again the same apostle says: *"For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs"* (Rom 15:8). What was promised in the prophets, then, either openly or by symbols — whether in words or in actions — was fulfilled in Him who came not to destroy but to fulfill the Law and the Prophets. But you do not understand this. For, if Christians were still carrying out certain actions and celebrations that were symbols announcing things to come, they would be signifying nothing else than that what those symbols foretold then had not yet come about. For what is foretold to be still coming either has not yet come about or is needlessly or falsely foretold if it has already come about. Hence, the reason why you think that Christ has not fulfilled the prophets — namely, that Christians do not do certain things that the prophets instituted for the Hebrews to do — is in fact the proof that He fulfilled them. For whatever such symbols foretold has been fulfilled, so that they now no longer foretell it. The words of the Lord, *"The Law and the Prophets were until John"* (Luke 16:16), have to do with this point. "*For the Law, which enclosed transgressors in abundant guilt in hope of the faith that was later revealed, became grace through Jesus Christ, by whom grace was made even more abundant"* (Rom 5:20–21). And in this way the grace that sets us free has fulfilled what the letter that gives the command did not fulfill. Likewise, in the Law the whole prophecy that promised the coming of the Savior, not only by words but also by certain symbolic actions, became truth through Jesus Christ. For *"the Law was given through Moses; grace and truth came through Jesus Christ"* (John 1:17). From the time of His coming the kingdom of God began to be announced, because *"the Law and the Prophets were until John"* — the Law in order to make guilty those who desired salvation, the Prophets in order to promise the Savior. But who would fail to know that other prophets arose in the Church after Christ's ascension? Of these Paul says: *"And God has appointed in the church first apostles, second prophets, third teachers…"* (1 Cor 12:28). Hence, it was not said of them, *"The Law and the Prophets were until John"* but of those who prophesied Christ's first coming. And once this coming had taken place, it certainly could not still be foretold."**- Augustine of Hippo, Answer to Faustus the Manichean Book 19 Ch. 8**

"Hence, when you ask why a Christian is not circumcised in the flesh, if Christ came not to destroy but to fulfill the law, I reply that in fact a Christian is no longer circumcised precisely because Christ has fulfilled what that same circumcision prophesied. For the resurrection of Christ has fulfilled the stripping away of fleshly birth, which that action symbolized, and the sacrament of baptism teaches us what will happen in our resurrection. For the sacrament of new life ought not to have been completely abolished, because for us the resurrection of the dead still remains in the future. And the same sacrament ought to have been changed into something better when baptism replaced it. For there has already taken place something that had never before taken place, so that in the resurrection of Christ we might be shown an example of the eternal life to come. When you ask why a Christian does not observe the Sabbath rest, if Christ came not to destroy but to fulfill the law, I reply that in fact a Christian does not observe it precisely because Christ has fulfilled what that symbol foretold. Indeed, we have our Sabbath in him who said*, "Come to me, all you who labor and are burdened, and I will refresh you. Take my yoke upon you, and learn from me, for I am meek and humble of heart, and you shall find rest for your souls."* (Mt 11:28-29) When you ask why a Christian does not observe the distinction of foods that the law commanded, if Christ came not to destroy but to fulfill the law, I reply that in fact a Christian does not observe this precisely because Christ fulfilled what those symbols foretold because he did not admit into his body, which in his saints he predestined for eternal life, whatever in human conduct those animals signified.

When you ask why a Christian does not immolate animals and offer sacrifices of flesh and blood to God, if Christ came not to destroy but to fulfill the law, I reply that in fact a Christian ought no longer to offer these sacrifices precisely because Christ fulfilled by the immolation of his flesh and blood what they foretold by such symbols of realities to come. When you ask why a Christian does not observe the feast of unleavened bread, if Christ came not to destroy but to fulfill the law, I reply that in fact a Christian ought not to observe this precisely because Christ fulfilled what that symbol foretold when he revealed the new life after having cleaned out the leaven of the old life. When you ask why a Christian does not celebrate the Pasch with the flesh of a lamb, if Christ came not to destroy but to fulfill the law, I reply that in fact a Christian ought no longer to celebrate the Pasch in that way precisely because Christ, the spotless lamb, fulfilled by his Passion what that symbol foretold. When you ask why a Christian does not celebrate the feasts of new moons that the law commanded, if Christ came not to destroy but to fulfill the law, I reply that in fact a Christian does not observe these feasts precisely because Christ has already fulfilled what their celebration foretold. For the celebration of the new moon foretold the new creature of which the apostle said, *"If there is any new creature in Christ, the old things have passed away; see, they have been made new"* (2 Cor 5:17). When you ask why a Christian does not observe the ablutions of anything unclean that the law commanded, if Christ came not to destroy but to fulfill the law, I reply that, instead, a Christian does not observe these because they were symbols of things to come that Christ has fulfilled. For he came to bury us with himself through baptism into death in order that, just as Christ has risen from the dead, we might walk in newness of life. When you ask why the feast of tabernacles is not solemnly celebrated by Christians, if Christ has fulfilled and not destroyed the law, I reply that those who believe in Christ are the tabernacle of God, for he deigns to dwell in those who are united and somehow built together in love. And for this reason, Christians do not observe that feast precisely because Christ has fulfilled in his Church what that symbol promised by way of prophecy."**-Augustine of Hippo, Answer to Faustus the Manichean Book 19 Ch. 9-10**

"Augustine replied: We have already explained above how and why the heirs of the New Testament accept the Old Testament. But because Faustus dealt a little before with the promises of the Old Testament, but now wanted to deal with its commandments, I reply that the Manicheans are completely ignorant of the difference between commandments that regulate life and commandments that symbolize life. For example, *"You shall not covet"* (Ex 20: 17) is a commandment that regulates life; *"Circumcise every male on the eighth day"* (Gn 17:10-12) is a commandment that symbolizes life. Because of this ignorance, the Manicheans, of course, and all those who are unhappy with the literal meaning of the Old Testament, do not understand that whatever God commanded the earlier people to celebrate was a foreshadowing of what was to come. And, noticing that those rites are not observed now, they criticize on the basis of the practice of the present time actions that were certainly suited to the time at which they signified, as still to come, things that have now been revealed. But what are they going to say against the apostle who says, *"All these things happened to them in symbols, but they were written down for the sake of us upon whom the end of the ages has come"* (1 Cor 10:11)? You see, he explains why we accept those writings and why we need not now observe those signs of these things. For when he says, *"They were written down for the sake of us,"* (1 Cor 10:11), he clearly shows the great care with which we need to read and understand them and the great authority in which we should hold them, since they were, of course, written down for our sake. But when he says, *"They were symbols of us"* (1 Cor 10:6), and, *"They happened to them in symbols,"* he shows that, when we have those realities as revealed, it is no longer necessary to observe the celebration of the symbols that foretold them. For this reason, he says in another place, *"Let no one, then, judge you over food or drink or over some aspect*

of a feast day or of the new moon or of Sabbaths; these are foreshadowings of things to come" (Col 2:16-17). Here, when he says, "*Let no one judge you over these things,"* he explains how it is not necessary to observe them now, but when he says, *"These are foreshadowings of things to come,"* he shows how it was necessary to observe them, when such foreshadowing symbols foretold as coming the realities that have now been clearly revealed to us."- **Augustine of Hippo, Answer to Faustus the Manichean Book 6 Ch. 2**

"Though you are raving mad in this way, you still think that we are enemies of the Old Testament because we consider no meat unclean. For we hold the view of the apostle who says, *"All things are clean for the clean"* (Ti 1:15), and the words of the Lord where he says, *"It is not what enters your mouth but what comes out of it that makes you unclean"* (Mt 15:11). The Lord did not say this only to the crowds, as your Adimantus, whom Faustus praises most after Mani. wanted us to understand when he spoke ill of the Old Testament. Rather, even when he was away from the crowds, he stated this to his disciples more clearly and more explicitly. For, when Adimantus held that this statement of the Lord was opposed to the Old Testament because the Old Testament said that certain kinds of meat, from which that people was ordered to abstain, were unclean, he was afraid that someone would say to him, "Why, then, do you think that not some but all kinds of meat are unclean, and why do you refrain from eating all kinds, since you yourself quote the testimony from the gospel that people are not defiled by what enters into their mouths and passes to their belly and on into the toilet?" And so, trying to escape these very tight confines that smother his error by the perfectly clear truth, he said that the Lord said this to the crowds, as if the Lord spoke the truth in secret to a few but spread about what was false to the crowds. And yet it is sacrilegious to believe this of the Lord, and everyone who can read knows that he said this more plainly to his disciples away from the crowds."**- Augustine of Hippo, Answer to Faustus the Manichean Book 6 Ch. 6**

"But let them understand, if they can, why this statement, in which the apostle says, *"All things are clean for the clean,"* and, *"Every creature of God is good"* (1 Tm 4:4), is not contrary to the Old Testament, where the food of certain kinds of meat is forbidden. The apostle said this about their natures, but those writings said that certain animals were unclean not because of their nature but because of what they signified, on account of certain prophetic signs suited to that time. And so, for example, if someone asks about a pig or a lamb, each of them is clean because of its nature, because every creature of God is good, but because of what they signify, the lamb is clean, and the pig is unclean. It is just as if you were to say "fool" and "sage." Each of these words is clean, to be sure, because of the nature of the sound, the letters, and the syllables of which it is composed, but one of these words, namely, "fool," can be said to be unclean because of what it signifies, not because of its nature, since it signifies something unclean. And perhaps what a pig is among figures, a fool is in reality. And both that animal and that single syllable, namely, "fool," signify one and the same thing. That animal is not said to be unclean in the law because it does not ruminate; this is not its defect but its nature. But there are unclean human beings who are signified by this animal not because of their nature but because of their personal defect. Though they gladly hear words of wisdom, they do not think of them afterward. For what else is it to recall something useful that you have heard — as if from the stomach of your memory to the mouth of thought, because of the pleasure of recalling it — but somehow to ruminate on it in a spiritual sense? The people who do not do this are symbolized by that species of animals. Hence, abstinence from such meat warns us to avoid such a defect. For, since wisdom is itself a desirable treasure, it was written in another passage concerning this cleanness of ruminating and the uncleanness of not ruminating: *"A desirable treasure*

finds rest in the mouth of the wise man, but a fool swallows it" (Prv 21:20). But these likenesses of things in symbolic expressions or observances stimulate rational minds usefully and pleasantly because of the exercise involved in investigation and discovery. But the earlier people were commanded not merely to hear many such things but also to observe them. For that was a time when the things that were going to be revealed at a later time had to be foretold not only by words but also by actions. After they had been revealed through Christ and in Christ, the burdens of their observance were not imposed upon the faith of the nations, but the authority of the prophecy was commended to it. There, you see, we have stated the reason why, in accord with the statements of the Lord and the apostle, we hold no meat of animals unclean, though we are not in opposition to the Old Testament, where certain kinds of meat were called unclean."**-Augustine of Hippo, Answer to Faustus the Manichean Book 6 Ch. 7**

"For, if we are asked why we do not worship God with the same ceremonies with which the Hebrew fathers worshiped him in the time of the Old Testament, we reply that God gave us other commandments through the fathers of the New Testament and that this is not contrary to the Old Testament, because it was also previously predicted in it. For this very thing was foretold by the prophet: "*Behold, the days are coming, says the Lord, and I will establish a New Testament with the house of Israel and with the house of Judah, not like the Testament that I made with their fathers on the day on which I took their hand in order to bring them out of the land of Egypt"* (Jer 31:31-32). You see that it was foretold that the former Testament would not last, but that there would be a new one. If it is objected here that we do not belong to the house of Israel and to the house of Judah, we defend ourselves by the teaching of the apostle. For the apostle teaches that Christ is the seed of Abraham, and he says to us, who belong to his body, "*You, therefore, are the seed of Abraham"* (Gal 3:29). But, if we are asked why we uphold the authority of that Testament whose practices we do not observe, we reply to this too from the writings of the apostle. For the apostle says: "*Let no one, therefore, judge you in matters of food and drink or with regard to a feast day or a new moon or the Sabbaths, which are shadows of things to come*" (Col 2:16-17). In that way, of course, he shows why we ought to read and accept those things, that is, so that we may not forget the prophecy, because those things were done in order to foreshadow what was to come, and he shows that we ought not to be concerned about those who want to judge us on these matters because we do not now physically observe them. For he elsewhere said much the same sort of thing: "*These things happened to them in figures, but they were written down for the correction of us upon whom the end of the ages has come*" (1 Cor 10:11). When in the Old Testament record we read something of the sort that in the New Testament we are not commanded or are even forbidden to observe, we should ask what it signifies, but we should not find fault with it, since the very fact that it is not now observed proves that it was not condemned but fulfilled. We have already and often said many things on this topic."-**Augustine of Hippo, Answer to Faustus the Manichean Book 32 Ch. 9**

"Why does Faustus object that we celebrate the Pasch and blame us because we do not celebrate it in the same way as the Jews? For instead, we have the lamb in the reality of the present gospel, not in the foreshadowing of what was to come, and we point to its slaying both daily and on its annual solemnity, not as something that is about to come; rather, we recall it as something that has happened. Hence, the day of our paschal solemnity does not coincide with the day of the Jews' foreshadowing celebration, so that we may give honor to the Lord's Day, on which Christ rose. But Christians with the correct faith observe the days of unleavened bread not in terms of the leaven of the old life, that is, of malice, but in the truth and sincerity of the faith, not for seven days but on every day. This is signified by the sevenfold number of days by which each day passes on a daily basis. Although it involves some toil in this world,

because the way that leads to life is straight and narrow, a certain reward is stored away for us.15 This toil is signified by those herbs, because they are somewhat bitter. We also celebrate Pentecost, that is, the fiftieth day from the suffering and resurrection of the Lord, on which he sent the Holy Spirit, the Paraclete, whom he had promised. The Pasch of the Jews also signified that this would happen, since, on the fiftieth day after the celebration of the slaying of the lamb, Moses received on the mountain the law that was written by the finger of God. Read the gospel and notice that in it the Holy Spirit is called the finger of God. Indeed, each year in the Church we celebrate the remarkable and excellent events that occurred on certain days so that, when the festival is celebrated, it might preserve their indispensable and salutary memory. If then, you want to know why we celebrate the Pasch, it is because Christ was immolated for us at that time. If you want to know why we do not celebrate it in accord with the Jewish ritual, it is because that celebration prefigured the truth which was to come, while ours is a commemoration of what has already been accomplished. The past and the future, however, are not expressed in the same way, even in our words. We have already said enough about this in this work."- **Augustine of Hippo, Answer to Faustus the Manichean Book 32 Ch. 11-12**

"First of all, however, this error of theirs must be refuted, that the Books of the Old Testament do not concern us at all, because we observe the new sacraments and no longer preserve the old. For they say to us: '*What is the reading of the Law and the Prophets doing among you who do not want to follow the precepts contained in them?*' They base their complaint on the fact that we do not circumcise the foreskin of the male, and we eat the flesh of animals which the Law declares unclean, and we do not observe the Sabbath, new moons and their festival days in a purely human way, nor do we offer sacrifice to God with victims of cattle, nor do we celebrate the Pasch as they do with sheep and unleavened bread, nor do we revere the other ancient sacraments which the Apostle classifies under the general expression of shadows of things to come, since at their time they signified events to be revealed which we have accepted and recognized as already revealed, so that with the shadows removed we are enjoying their uncovered light. It would take too long, however, to dispute these charges one by one; how we are circumcised by putting off the old man and not in despoiling our natural body; how their abstinence from certain foods of animals corresponds to our mortification in habits and morals; how we present our bodies a living sacrifice, holy and pleasing to God before whom we intelligently pour forth our souls in holy desires, instead of in blood; how we are cleansed from all iniquity by the Blood of Christ as the Immaculate Lamb. Christ is even prefigured in the old sacrifices by the goat because He took the likeness of our flesh of sin; nor does one who recognizes Christ as the greatest victim refuse to see Him, in the horns of the cross, prefigured in the bull. When we find rest in Him, we truly observe the Sabbath, and the observance of the new moon is the sanctification of our new life. Christ is our Pasch; our unleavened bread is sincerity of truth without the leaven of decay. If there are any other events over which there is no need for delay at this time, events which have been represented by those ancient signs, they have come to an end in Him whose kingdom will be without end. It was necessary, indeed, that all things be fulfilled in Him, who came to fulfill, not to destroy, the Law or the Prophets. Christ, then, did not change the ancient signs of events to come by censuring them; He changed them by their fulfillment. As there were signs which announced that Christ had already come, so there were signs foretelling that He would come. What else is intended to be meant when certain psalms, which the Jews themselves read and esteem with the authority of sacred writings, are so designated that they have written in their titles "For those things that shall be changed." The text of these same psalms actually foretells Christ. They were so designated because they foretold the change that Christ would make—just as we know that through Christ the change has been fulfilled, so that the people of God, now the

Christians, no longer have to keep the observances of the days of the Prophets; not because the observances have been condemned, but because they have been changed; not that the realities, that were themselves signified, might be lost, but that the signs of the events might befit their times."-**Augustine of Hippo, Treatise against the Jews Ch. 2-3**

"Hence, among all those ten commandments, we are commanded to observe symbolically only that one set forth there concerning the Sabbath, and we have taken up that symbol to understand it, not to celebrate it in bodily leisure. For the Sabbath signifies the spiritual rest of which the psalm says, *"Rest and see that I am the Lord"* (Ps 46:11) and to which human beings are called by the Lord himself when he says, "*Come to me, all you who labor and are burdened, and I shall refresh you. Take my yoke upon you and learn from me that I am meek and humble of heart, and you will find rest for your souls"* (Mt 11:28-29). We, nonetheless, observe the other commandments in the proper sense as they are commanded without any symbolic meaning. For we have clearly learned that not to worship idols, not to take the name of the Lord our God in vain, not to honor our father and mother, not to commit adultery, not to kill, not to steal, not to bear false witness, not to desire our neighbor's wife, and not to desire any property of the neighbor do not symbolize something else and signify something else mystically. Rather, they are observed just as they sound. We are not, nonetheless, commanded to observe the Sabbath literally in terms of leisure from bodily work, as the Jews observe it. And unless their observation of it, which is commanded in that way, signifies another spiritual rest, it should be judged as worthy of being laughed at. Hence, it is not without reason that we understand that everything that is said symbolically in the scriptures is meant to arouse the love by which we tend toward rest, since that commandment alone in the decalogue is commanded as a symbol, since it commends to us that rest that is loved everywhere, but is found to be certain and holy only in God. The Lord's Day was made known, not to the Jews, but to Christians, by the resurrection of the Lord, and from then it began to have its own celebration."-**Augustine of Hippo, Letter 55.23**

"As you know, the Jews of old offered sacrifices proper to the order of Aaron, using animals as victims. This was a mysterious prophetic sign. The sacrifice of the Lord's body and blood had not yet been offered; the faithful know about this, as do all who have read the gospel, and this sacrifice is now widespread throughout the world. Keep both kinds of sacrifice before your mind's eye, the one after the order of Aaron, the other after the order of Melchizedek; for scripture says, *"The Lord has sworn, and will not revoke it: you are a priest forever, after the order of Melchizedek"* (Ps 109(1 10):4). Now of whom is this said, *"You are a priest forever, after the order of Melchizedek?"* Of our Lord Jesus Christ. Who was Melchizedek? He was King of Salem. Salem was the ancient city, but the city in the same place in later days was called Jerusalem, according to the experts. So before ever the Jews ever established their kingdom, the priest Melchizedek was there, and Genesis describes him as a priest of God Most High. On the occasion when Abraham delivered Lot from the power of his enemies, Melchizedek met him. Abraham had struck down Lot's captors and set his kinsman free, and it was after this rescue that Melchizedek came out to meet him. So great was Melchizedek that he could confer a blessing on Abraham. He set forth bread and wine, and blessed Abraham; and Abraham gave him tithes. Consider what he set forth, and who the man was to whom he gave his blessing. Then, later on, scripture says to someone, *"You are a priest forever, after the order of Melchizedek."* David said this in spirit long after Abraham's day, yet Melchizedek was Abraham's contemporary. To whom, then, does the prophecy refer, you are a priest forever, after the order of Melchizedek? To whom else, but the one whose sacrifice is known to you? The sacrifice of Aaron was therefore superseded, and the sacrifice according to the order

of Melchizedek came into being. To this end, someone altered his behavior. Who is this someone? Let him not be just "someone," for our Lord Jesus Christ is known to us. He willed us to find salvation in his body and blood. But how could he make his body and blood available to us? Through his humility, for if he had not been humble, he could not have been eaten and drunk. Contemplate his lofty divinity: *"In the beginning was the Word, and the Word was with God; he was God"* (Jn 1:1). That is eternal food."- **Augustine of Hippo, Exposition 1 of Psalm 33 Ch.5-6**

"Such were the sacrifices that God had commanded our patriarchs of old; in those sacrifices, there was found that mystical anointing that prefigured Christ. For this reason, even his name comes from chrism. Hence, imitating the true sacrifice due to the one true God, with which Christ alone filled God's altar, demons arrogantly demand sacrifices for themselves in the sacrifices of animals. For this reason, the apostle says. What the Gentiles sacrifice, *"they sacrifice to demons and not to God"* (1 Cor 10:20), not blaming what was offered but the fact that it was offered to demons. But in the animal sacrifices that they offered to God, the Hebrews celebrated in many different ways — as something so important deserved — the prophecy of the sacrifice to come that Christ offered. For this reason, by a holy oblation and by participation in the body and blood of Christ, Christians now celebrate the memory of the same sacrifice that He carried out."- **Augustine of Hippo, Answer to Faustus the Manichean, Book 20 Ch. 18**

Cyril of Alexandria c. 428-441 AD

"Since, therefore, it is the Paschal feast of the Lord, and the season of the salvation and life of us all is dawning, let us gladden the only-begotten Word of God with spiritual adornment, the Word who for us has become like us, a human being, that is, according to the economy, that we might be above ourselves, and beyond the limits of humanity, being called God's children, and having as our brother him who is above all creation. Come, let us, that is, offer him spiritual sacrifices in thanksgiving. For the Israel of old worshiped by slaying sheep and offered sacrifices of blood. But it heard God saying clearly, *"Who has required these things at your hands?"* (Isa 1:12) And the divinely inspired David says as well, *"Will I eat the flesh of bulls, or drink the blood of goats?"* (Ps 50:13) For the divine is all-sufficient and gives life to everything and needs none of these things at all. We do, however, say that he seeks the giving of gifts from us as something owed, above all when the season calls us to the feast. For he spoke thus through the all-wise Moses: *"Command the children of Israel, and you will say to them, 'Observe the offering to me of my gifts, my presents, and my fruit-offerings in my feasts.'"* (Num 28:2) It is necessary, then, to look at what kind of thing the oblation is, and how it is to be performed by us. For he rejects as ineffective and profitless the quality of the worship that is in shadows. Listen to him speaking to those from Israel: *"I did not speak to your fathers about holocausts and sacrifices on the day when I brought them out of Egypt."* (Jer 7:22) And Paul writes, *"A former commandment is set aside because of its weakness and uselessness, for the law made nothing perfect."* (Heb 7:18–19) And God had cried out before then through one of the holy prophets, *"Behold, the days are coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah; not like the covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt; for they did not remain in my covenant, and I paid no heed to them, says the Lord. This is the covenant that I will make with them: in those days, says the Lord, I will put my laws into their minds, and I will write them upon their hearts; and they shall not teach every one his neighbor and his brother, saying, 'Know the Lord,' for all shall know me, from the least to the greatest of them, for I will be merciful toward their sins, and their*

wrongdoing I will remember no more. And I will be their God, and they will be my people." (Jer 31:31-34) The first [covenant] is, then, obsolete, for it brought nothing to perfection; henceforth the new [covenant] of the Gospel has been introduced. Christ, however, said, *"Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill them. For I tell you that not an iota, not a dot, will pass from the law until everything takes place."* (Matt 5:17-18) *"Heaven and earth will pass away, but my words will not pass away."* (Matt 24:35) Since, therefore, as we have already said, the shadow of the worship according to the law is unacceptable to God, and the doctrines that come through Christ have been introduced, along with the new covenant promised of old in advance, and since Christ himself, furthermore, affirms that he has come to fulfill prophets and law, I consider it necessary and wise to inquire about the fulfillment of the law of old in the new covenant. Those of Israel's stock, then, used to offer to the all-pure God the sacrifices according to the law, a calf perhaps, or a sheep. But it was unwanted and unpleasing, as I said. For he had no need of meat or blood, and he never delights in savory smoke. In what way, then, will we bring to completion the sacrifices in the law? It will be, I think, by adopting the right attitude: that what was given through Moses was figures, and images of spiritual sacrifices, giving shape in various ways to what is spiritual. It was a calf that was the sacrificial victim for those of old. But see in it with me someone, anyone, of the faithful who consecrates himself to God in an odor of sweetness. For it is written, *"Present your bodies as a living sacrifice, holy and pleasing to God, which is your spiritual worship."* (Romans 12:1) See how he calls the consecration of man spiritual worship, contrasting it with the sacrifices in the law. For what was performed was no spiritual worship; it was the sacrifices of cattle, sacrifices containing the beauty of truth in shadow and figures. We may, then, observe what manner of intelligible consecration it is that is performed by us in the Spirit, and observe it quite easily, by scrutinizing the depths of the sacred Scriptures, and by stirring up the outward aspect of the figures, as it were, and thus by seeing, in a manner of speaking, the bare, unclothed truth that is dearest to God."-**Cyril of Alexandria, 22nd Festal Letter Ch. 2**

These are the fruits of faith, for the sake of which the law was also given long ago through Moses. But someone may object: "Look! It is obvious that the ceremonies commanded by the law are unlike and even opposed to faith in Christ. For the law commands the use of bloody sacrifices; but faith rejects all such things, and instead has introduced for mankind a worship to be offered in spirit and in truth." For even Christ, speaking through the harp of the Psalmist to God the Father in heaven, says: *"Sacrifices and offerings you did not desire; whole burnt offerings and sin offerings gave you no pleasure. But you prepared a body for me. Then I said, Behold, I come; for in the scroll of the book it is written of me: I delight to do your will, O God."* (Ps 40:6–8) Therefore, blood offerings are useless; but the sweet fragrance of spiritual worship is very pleasing to God. And no one can offer this to Him unless he first possesses the faith that is in Christ. Blessed Paul bears witness to this when he writes: *"Without faith, it is impossible to please God."* (Heb 11:6) It is necessary, then, to explain in what sense we say that the law was given because of faith. Blessed Abraham was justified by obedience and faith, for it is written: *"Abraham believed God, and it was counted to him for righteousness,"* (Gal 3:6) and he was called the friend of God. God promised him both that he would be the father of many nations, and that all nations would be blessed in him—that is, through the imitation of his faith. We can see, then, that the grace which comes by faith is prior to the ceremonies commanded by the law, since Abraham obtained it while still uncircumcised. Later, in due time, the law was given through Moses. Did this law then set aside justification by faith—that justification which God promised to those who follow in the steps of Abraham's faith, which he had while still uncircumcised? Certainly not! For blessed Paul writes: *"This is what I mean: the covenant previously confirmed by God is not annulled by the law, which came 430 years*

later, so as to make the promise void." (Gal 3:17) And again*: "Is the law then against the promises of God? By no means."* (Gal 3:21) Paul further explains the reasons the law was given, through angels, and how it actually confirms faith in Christ, since it was established before the incarnation of the Only-Begotten. He says at one time, *"The law came in so that sin might increase;"* (Rom 5:20) at another, *"The Scripture imprisoned everything under sin;"* (Gal 3:22) and again, *"The law was added because of transgressions."* (Gal 3:19). Do you want to know how Scripture declares all people under sin? Let me explain as best I can. The Gentiles, who were without God and without hope, were trapped in the snares of corruption and bound by the cords of sin, with no hope of escape. The Israelites, on the other hand, had the law as a schoolmaster; yet no one could be justified by it. For there is no benefit for those still in their sins from an offering of blood. Paul again testifies to this, saying: *"For the blood of bulls and goats cannot take away sins."* (Heb 10:4) The law is proof of the weakness of all people; this is why Paul calls it *"the ministry of condemnation."* (2 Cor 3:9) Sin abounded through the law—not that the law made anyone sin, but because it revealed the condemnation of those already guilty. Therefore, it was given because of transgressions, so that since no one could live blamelessly, the coming of justification through Christ might be shown to be absolutely necessary. For there was no other way for humanity to escape the tyranny of sin. Thus, the law came first for the sake of faith, to expose the guilt of human weakness and to prove all people to be sinners. In this way, it pointed them toward the cleansing that is in Christ by faith. And for this reason, Paul again wrote: *"Therefore the law was our schoolmaster to lead us to Christ. But now that faith has come, we are no longer under a schoolmaster. For you are all sons of God through faith in Christ Jesus."* (Gal 3:24-25)**-Cyril of Alexandria, 46th Sermon on Luke**

"The law, through its shadows, prefigured long ago the mystery of Christ. And of this He Himself is witness, where He said to the Jews: *"If you had believed Moses, you would have believed Me also, for he wrote about Me."* (Jn 5:46) For everywhere He is revealed, by means of shadows and types, both as slain for us—the true, blameless Lamb—and as sanctifying us by His life-giving blood. We also find the words of the holy prophets in full agreement with those of the wise Moses. But when, as Paul says, *"the fullness of time had come,"* (Gal 4:4) in which the Only-Begotten Word of God was about to humble Himself, taking on the birth in the flesh through a woman, and submitting also to the law as was fitting for human nature, then He was sacrificed for us, as the blameless and true Lamb, on the fourteenth day of the first month. This feast was called Pesach—a Hebrew word meaning *"*the passing over.*"* For so they explain it, and say that this is its meaning. We must therefore explain what it is we pass over from, to what country we are journeying, and how we make this passage. Just as Israel was delivered from the tyranny of the Egyptians, and, having loosed its neck from the yoke of bondage, became free, passing with dry feet through the midst of the sea in a way wonderful beyond words, and journeyed toward the promised land—so must we also, who have received salvation in Christ, refuse to remain in our former sins or continue in our evil ways. Instead, we must bravely cross over, as it were, the sea of this world's empty troubles and the storm of its affairs. We pass over, then, from love of the flesh to temperance; from our former ignorance to the true knowledge of God; from wickedness to virtue; and, in hope, from the guilt of sin to the glory of righteousness, and from death to incorruption. The name, therefore, of the feast on which Emmanuel endured the saving cross for us was the Passover……*"But I will not eat of this Passover until it is fulfilled in the kingdom of God."* (Lk 22:16) Here again Christ declares a profound and mysterious truth, though He Himself reveals its meaning. For it is His custom to call "the kingdom of heaven" the justification by faith, the cleansing given in holy baptism, the gift of the Holy Spirit, and the offering of spiritual worship, now made possible through the entrance of the gospel laws. These things are the means by which we share in the promises and reign together with Christ. Therefore He says: *"I*

will no longer keep such a Passover as this"—that is, one consisting in the symbolic meal, where a lamb from the flock was slain as a type of the true Lamb—*"until it is fulfilled in the kingdom of God"* (Lk 22:15-16)—that is, until the time comes when the kingdom of heaven is preached. And this is fulfilled in us, who honor the worship that surpasses the law, the true Passover. For it is not a lamb from the flock that sanctifies those who are in Christ, but Christ Himself, who became a holy sacrifice for us, through the offering of bloodless oblations and the mystical thanksgiving, by which we are blessed and made alive. For He became for us *"the living bread that came down from heaven, giving life to the world."* (Jn 6:51) To Him, with the Father and the Holy Spirit, be praise and dominion forever and ever. Amen."**- Cyril of Alexandria, 141st Sermon on Luke**

"The law was introduced beforehand to guide the ancients to the mystery of Christ and to give them a glimpse of the truth in figures. So, we declare Christ to be the fulfillment of the law and the prophets, and we are quite right to do so. Wouldn't the truth reasonably be understood to be the fulfillment of every unclear figure? Indeed, how could anyone doubt it? Therefore, the passing from shadows to truth abrogates the laws of Moses, but it also clarifies their meaning. When these matters ultimately reach the truth and types, and figures are transformed into what is better, we do not say the law has been destroyed, but rather that it has been fulfilled at the right time, when the truth, that is, Christ, shone on us. After all, Christ is the end of the Law and the Prophets. He would not have lied when he said, *"I have come not to abolish the law, but to fulfill it."* (Matt 5:17) Just as the introduction of many colors at the right moment does not in the least remove the outlines prefigured in a picture but brings them into sharper focus, so in the same way we say that the shadows of the law are not overturned but are rather fulfilled on the way to the truth."**-Cyril of Alexandria, Commentary on Romans 10:4**

"I know and am persuaded in the Lord Jesus," he says, *"that nothing is unclean in itself,"* (14:14) and the rest. The witness is compelling as he insists that he knows and is persuaded. Then he adds *"in the Lord Jesus"* to confirm the truth even more and to pursue the unhesitating persuasion of his hearers. He is surely thinking of what Christ says somewhere: *"It is not what goes into the mouth that defiles a person,"* (Matt 15:11), and that all food goes into the stomach and is expelled into the sewer. And this is food's nature and function. Therefore, as far as its nature is concerned, nothing that serves as nourishment is *"unclean"* or profane *"for it is sanctified by God's word and by prayer."* (1 Timothy 4:5) We also recall that when God brought everything into existence, it says that he saw that it was *"very good"* (Gen 1:31) and he blessed it. Now, since God praises his creation and indeed has even blessed it, who would dare to say that the creation is a patron of what is polluted and profane? Wouldn't that person also be accusing the one who brought it into being? Therefore, no part of creation at all is *"unclean"* by nature. But if anyone thinks that something is unclean, that person has been polluted by it and has contracted the disease of impurity. All things are pure, but it is the lack of faith on the part of some that renders the unbeliever unclean, not the supposed unclean items themselves. Similarly, those with a mature mind know that God is one by nature and there is none beside him, and no idol really exists in the world, and we give no weight to what is sacrificed to idols. After all, how could an idol that cannot know anything realize what is sacrificed to it? But for those who think there are many gods, anything sacrificed to idols will surely be significant. In the same way, for believers, what is made by God is not profane but pure, and nothing at all is unclean by nature. The use of foods has been left completely to our discretion. But for those who have not yet reached this understanding, these things are not pure according to the right view (as they see it) but unclean, since their mind cripples them, as it were, on their way to the truth."**-Cyril of Alexandria, Commentary on Romans 14:14**

"And with various baptisms, regulations for the flesh imposed until the time comes to set things right." (9:10) The law has perfected no one when it comes to their conscience. Rather, it has introduced teachings about baptisms, descriptions of sprinkling *"for the purification of the flesh."* The power of the law's priesthood has basically ceased on this point. If anyone touched a dead body or a leper, or had a discharge, that person was baptized and thus was considered cleansed. These were *"regulations for the flesh,"* that is, fleshly commands for the fleshly justification of those who were considered unclean according to the flesh. But we can see from the Holy Scriptures themselves that God did not allow those in Israel's bloodline to remain foolishly in the shadows of the law. He commanded them to sacrifice a lamb as a type of Christ and to eat it as they were ready to depart, indicating that the types will not last forever but will run, as it were, toward the truth."-**Cyril of Alexandria, Commentary on Hebrews 9:10**

Theodoret of Cyrus 433-453 AD

"But we know that there is one Giver of both the Old and the New Testaments, and Jeremiah the prophet clearly teaches this very thing: *"I will make,"* He says, "*a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt; but I will make a new covenant with them, giving my laws into their minds, and I will write them upon their hearts."* (Jer 31:31–33, Heb 8:8–12) Clearly, by these words, He teaches that the One who gave the Old [Covenant] will also provide the New. For He said, *"I will make a covenant, not like the covenant I made [before]."* (Jer 31:32) And through the prophet Isaiah, He said: *"I will make with them an everlasting covenant, the sure mercies of David."* (Isa 55:3) And David the prophet likewise cries out: *"Arise, O Lord; let man not prevail; let the nations be judged before you. Appoint, O Lord, a lawgiver over them."* (Ps 9:19–20) And if they disbelieve the prophecies, let them hear the One who gave the law Himself, who did not overturn the old laws, but rather strengthened them. For overturning would have been to say: "It was said to the ancients: You shall not commit adultery; but I say to you: Commit adultery." Or: "It was said to the ancients: You shall not murder; but I say to you: Murder." This is what Marcion's followers, the adversaries, do. But the Lord, through the laws He gave, plainly teaches that He does not abolish the old laws, but rather introduces a stricter way of life. And just as a schoolmaster teaches those who are beginning their learning the letters of the alphabet, and to those who have learned these he adds the combinations of syllables, and trains others in the joining of words, and still others in the harmony of reading—he does not bring in contradictory rules of teaching, but provides lessons proportionate to their ages—so also the Lord Christ has given laws suitable for each generation…….These laws, then, the God who created us placed in nature itself; the other laws He gave at different times to each generation: to Adam He gave the law concerning the tree; to Noah, the law about eating meat; He gave circumcision to the patriarch; and the rest He set forth through Moses the great prophet. But in the divine Gospels, having brought to an end as it were the elementary lessons of small matters, He gave the most perfect laws. Just as mothers of just-born infants give nourishment by means of the breast, and then light food, and finally, when they become children or youths, give them solid food, so also the God of all things from time to time has given men a more perfect teaching. But, despite all this, we revere also the Old Testament as a mother's breast, only we do not take milk from there; for the perfect have no need of a mother's milk, although they should revere her because it was from her that they received their upbringing. So we also, although

we do not any longer observe circumcision, the Sabbath, the offering of sacrifices, the sprinklings — nonetheless, we take from the Old Testament a different benefit: for it, in a perfect way, instructs us in piety, in faith in God, in love for neighbor, in continence, in justice, in courage, and above all it presents for imitation the examples of the ancient saints."**-Theodoret of Cyrus, Compendium of Heretical Accounts Book 5 Ch. 17**

"Therefore let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, which are a shadow of things to come." (Col 2:16–17) Having learned, therefore, that the law has ceased, do not in any way submit to those who are bent on turning you aside to the legal observances. And he well added the phrase, regarding a festival; for they did not fulfill all of them. For how was it possible to run from Phrygia to Judea three times a year, in order to celebrate the feasts in Jerusalem according to the law, especially with Passover approaching Pentecost? For the journey is more than fifty days. He called the law a shadow of things to come, teaching that grace is the prefiguring of the New Covenant from that one. And this he also added: *"But the body is of Christ."* (Col 2:17) That is, the evangelical way of life holds the rank of the body, while the law that of a shadow. And the shadow precedes the body when the light rises; so that the law is the shadow, grace is the body, and the Master Christ is the light."-**Theodoret of Cyrus, Commentary on Colossians 2:16-17**

"But now we have been released from the Law." (Rom 7:6) Notice that Paul speaks carefully — he does not say "the Law has ceased," but that we have ceased from the Law. In other words, the Law is no longer operative for us; we are no longer under its governance. How have we ceased from it? Because we have died to that which once held us. When, as those who were under the Law, we came to baptism, we died with Christ and rose with Him. Thus, being united to our Lawgiver Himself, we no longer need the external rule of the Law, for we have received the grace of the Holy Spirit. This is what Paul means when he says that we now serve *"in newness of spirit and not in the oldness of the letter."* (Rom 7:6). Here, "spirit" contrasts with "letter," and "new" contrasts with "old." By "letter," he refers to the Mosaic Law; by "old," he shows that it has reached its conclusion. For God Himself, through Jeremiah, says: "*I will make a new covenant with the house of Israel and the house of Judah — not like the covenant I made with their fathers when I brought them out of Egypt."* (Jer 31:31-32) Thus, even the prophet foretold the difference: with the coming of the new covenant, the old must give way. But because the Apostle foresaw — as one enlightened by the Spirit — that certain heretics would misuse this teaching to claim that the Old Covenant came from another god, he carefully raises and answers those objections to make clear that both covenants come from the same divine source."-**Theodoret of Cyrus, Commentary on Romans 7:6**

"*I know and am persuaded in the Lord Jesus that nothing is unclean in itself."* (Rom 14:14) It was necessary—because of the weakness of the Jews—that he add the phrase in the Lord Jesus. For it was in order to prevent them from saying, "Who are you to legislate in contradiction to Moses?" that he invokes the authority of the Lord of Moses Himself, showing that Christ has brought the observances of the Law to an end and has permitted us not to regard any food as unclean. The phrase *in* Him refers to His commandments and institutions in the Gospel; for He Himself also said to the blessed Peter, *"What God has cleansed, do not call unclean"* (Acts 10:15). But to the one who considers something to be unclean, to him it is unclean. For if a person, believing a certain food to be unclean, nevertheless eats it, it becomes unclean—not by its own nature, but because of the conscience and opinion of the one who partakes of it. Having thus made this distinction, Paul again reproves the Gentile believers who failed to bear with the weaknesses of the Jewish converts."-**Theodoret of Cyrus, Commentary on Romans 14:14**

“Save us, O Lord our God, and assemble us from the nations, that we may confess to your holy name, glory in your praise” (v. 47). He indicates this, that the inspired word teaches them how they must placate God and be granted care from him. The divinely inspired Apostle also foretold through Elijah the Tishbite the salvation coming to the Jews, "*The deliverer will come from Sion, and will turn away impiety from Jacob; and this is the covenant with them on my part, when I remove their sins.*" (Rom 11:26) It is, of course, necessary to look forward, not to the rebuilding of Jerusalem, in foolish people's fancies, or to worship by the Law, irrational sacrifices, circumcision, the Sabbath, and shadowy sprinkling after all-holy baptism (these are tipsy old wives' tales), but to vocation and knowledge of truth, faith in Christ the Lord and the way of life of the New Covenant.”**-Theodoret of Cyrus, Commentary on Psalm 106:47**

Socrates Scholasticus 439 AD

“For they have not considered that when Judaism was transformed into Christianity, the obligation to observe the Mosaic law and its ceremonial types ceased. The proof of this is plain: no law of Christ permits Christians to imitate the Jews. On the contrary, the apostle explicitly forbids it—rejecting not only circumcision but also disputes about festival days. In his epistle to the Galatians he writes: *“Tell me, you who desire to be under the law, do you not hear the law?”* (Gal. 4:21). And continuing his argument, he shows that the Jews were in bondage as slaves, but that those who have come to Christ are *“called into the liberty of sons”* (Gal. 4:31; 5:1). Moreover, he warns them not to regard *“days, months, and years”* (Gal. 4:10). Again, in his epistle to the Colossians he clearly declares that such observances are merely shadows, saying: *“Let no one judge you in food or in drink, or regarding a festival, or a new moon, or sabbaths—which are a shadow of things to come, but the reality is Christ”* (Col. 2:16–17). The same truth is confirmed in the epistle to the Hebrews: *“For when the priesthood is changed, of necessity there is also a change of the law”* (Heb. 7:12). Therefore, neither the apostles nor the Gospels imposed the *“yoke of slavery”* (Gal. 5:1) on those who embraced the truth, but instead left Easter and every other feast to be observed only by the gratitude of those who received grace. Since people love festivals because they give rest from labor, each believer, in every place, according to his own preference, has by common custom, celebrated the remembrance of the saving passion. The Savior and His apostles gave us no law to keep this feast, nor do the Gospels or the apostles threaten us with penalty, punishment, or curse for neglecting it, as the Mosaic law did for the Jews. It is only for historical accuracy, and as a reproach to the Jews who defiled themselves with blood even on their feasts, that the Gospels record that our Savior suffered during the days of unleavened bread. The goal of the apostles was not to appoint festival days, but to teach a righteous life and true piety. And it seems to me that just as many other customs have been established in different places by local tradition……..Now, that such differences existed even in the apostolic age of the Church regarding these matters was well known to the apostles themselves, as the book of Acts testifies. When they learned that disputes had arisen among believers because of controversies stirred up by Gentiles, they all met together and issued a divine decree in the form of a letter. By this decision, they freed Christians from bondage to formal observances and from useless disputes, instead teaching them the way of true piety, prescribing only what was necessary. The epistle itself, which I will quote, is recorded in the Acts of the Apostles: *“The apostles and elders and brethren send greetings to the brothers who are of the Gentiles in Antioch, Syria, and Cilicia. Since we have heard that some went out from us and troubled you with words, unsettling your souls, saying, ‘You must be circumcised and keep the law’—to whom we gave no such command—it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, men*

who have risked their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who will also tell you the same things by word of mouth. For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell." (Acts 15:23–29) These things indeed pleased God, for the letter itself says: *"It seemed good to the Holy Spirit to lay upon you no greater burden than these necessary things."* Yet, there are still some who disregard these precepts. They treat fornication as if it were a trivial matter, while at the same time fighting over holy days as though their lives depended on it—thus contradicting the commands of God, rejecting the decree of the apostles, and practicing the very opposite of what God approved."**-Socrates Scholasticus, Church History Book 5 Ch. 22**

Pope Leo I 443-454 AD

"As we begin, dearly beloved, to retrace the Gospel story of the Lord's Passion, we understand it to have been ordained by divine plan that the sacrilegious leaders of the Jews and the wicked priests (who had often sought occasions for raging against Christ) did not acquire the power to exercise their fury except on the Paschal Solemnity. For it was fitting that those things which had long ago been promised by prophetic prefigured mystery should be fulfilled in clear actuality, that the True Lamb should replace the prefigured symbolic lamb, that by one sacrifice the variety of manifold victims should be brought to a close. In fact, all of those things which had been divinely established through Moses concerning the immolation of the lamb had foretold Christ and had openly announced the killing of Christ. Consequently, that the shadow might yield to the body, and images cease in the presence of truth, the ancient ritual has been replaced by a new mystery, victims pass into the Victim, blood is removed by blood, and the feast held according to the law, in being transformed, was actually being fulfilled. When the priests were convoking scribes and elders of the people to their wicked plan, and the task of fixing a crime on Jesus occupied the minds of all the priests, teachers of the law deprived themselves of the law, and, through a voluntary default, abandoned the ancestral rites. When the Paschal festival was beginning, in fact, those who should have adorned the temple, cleaned the vessels, provided the victims, and furnished a more consecrated diligence in the legal purifications, were seized by the rage of parricidal hatred. They were preoccupied with just one idea, that they conspired in one crime with the same cruelty…….Jesus, however, sure of his resolution and fearless in the working out of his Father's plan, was putting an end to the Old Testament and establishing a new Passover. When the *"disciples had reclined"* with him *"to eat"* the mystical *"supper,"* (Mt 26.20-21) while in the atrium of Caiaphas, the manner of killing Christ was being discussed, he himself, establishing the Sacrament of his Body and Blood, taught them what kind of victim ought to be offered to God."**-Pope Leo I, Sermon 58.2-3**

"To this group of days belongs also the solemn fast of this December. We must not neglect it simply because it has been taken over from the observance of the old law—as if this were among the number of those things which have ceased, such as distinctions between food, different kinds of baptism, and sacrifices of birds and livestock. Those things which bore the figures of what was to come ended when what they signified reached fulfillment. Grace, which came with the New Testament, has not done away with the usefulness of fasting. By the dedicated observance of fasting, grace acquires that self-restraint which always benefits both body and soul. Certainly, the following endure in the Christian understanding, namely, *"You shall adore the Lord your God and him alone shall you serve,"* (Mt 4:10)

“You shall love the Lord your God with your whole heart,” “You shall love your neighbor as yourself,” (Mt 22:37, 39) and other such commandments. Likewise, the directions which have been given in the same books about the sanctifying and salubrious benefits of fasting have not been made void by any standard.”-**Pope Leo I, Sermon 15.2**

“What the law taught, dearly beloved, provides much of use to what has been sanctioned by the Gospel. Certain things pass over from those old precepts to this new observance. We see from the very devotion of the Church that the Lord Jesus *“did not come to destroy the law but to fulfill it.”* (Mt 5:17) Those signs have ceased by which the coming of our Savior had been announced. Those figures have been brought to completion which the actual presence of truth removed. Those things which the order of devotion established either for the regulation of our customs or for the sincere worship of God, these continue with us in the same form in which they had been established. The things which coincide between the two Testaments are not changed by any alteration.”-**Pope Leo I, Sermon 17.1**

“No believer, dearly beloved, is to be denied the gifts of grace. Likewise, no one has not become indebted to Christian discipline. Although the rigor of that figurative law has been revoked, the benefit of voluntary observance has increased, nonetheless. As John the Evangelist said, *"though the law was given through Moses, grace and truth have come through Jesus Christ."* (Jn 1:17) All that has come according to the law—whether in the circumcision of flesh, or in the diversity of victims, or in the Sabbath observance—all bore witness to Christ and foretold the grace of Christ. He himself "terminates the law," (Rom 10:4) not by emptying out its figures but by fulfilling them, for he is the author of both old and new. He has changed the mysteries of the prefigured promises by completing these promises. He put an end to expectations when he came as the Expected One. Among the moral precepts, however, no decrees of the earlier Testament were repudiated. By the Gospel teaching, however, many have been broadened, so that those granting salvation would be more perfect and more clear than those promising a Savior.”**-Pope Leo I, Sermon 63.5**

“Know, dearly beloved, that in going over this text of the Gospel reading—to which you paid close attention, the one dealing with the glory of Christ’s Cross—all the mysteries of these divine utterances have been disclosed to you. Rejoice that whatever the shadows of the Old Testament used to veil beneath the testimonies of prophets has been brought out into the open through the mystery of the Lord’s Passion. As a result, the various kinds of sacrifices and the different means of purification have come to a halt. As a result, the precept of circumcision, the distinction between foods, the Sabbath rest, and the killing of the paschal lamb have ceased—since *“the law was given through Moses, but grace and truth have come about through Jesus Christ.”* (Jn 1:17) Figures came first so that their fulfillment could follow. When the reality which had been announced finally arrived, there was no longer any need for the services of heralds.”-**Pope Leo I, Sermon 69.2**

“The hearts of all Catholics know well, dearly beloved, that today's solemnity ought to be honored among the special feasts. No one doubts how much reverence is owed to this day, which the Holy Spirit has consecrated by the wonderful miracle of his own gift. For, from that day on which the Lord ascended over all the heights of heaven to sit at the right hand of God the Father, this day is the tenth. It is likewise the fiftieth from the Resurrection of that same Lord who enlightened us about him from whom light began. It contains great mysteries in itself of both the old and the new dispensations, by which it is very clearly shown that grace was foretold by the old law and that the law was fulfilled by grace. As once to the Hebrew people, freed from Egypt, the law was given on Mt. Sinai on the fiftieth day after the

sacrifice of the lamb, so after the Passion of Christ, when the true Lamb of God was killed, on the fiftieth day from his Resurrection, the Holy Spirit came down on the apostles and the community of believers. The attentive Christian can easily know that the beginnings of the Old Testament had ministered to the principles of the Gospel, and that the Second Covenant was established by the same Spirit who had set up the first."**-Pope Leo I, Sermon 75.1**

"The custom well-known to you, dearly beloved, helps me in preaching, and the course of the season sets off to advantage the duty of the priest, so that what the word of the law demands and the devotion of goodwill suggests do not seem burdensome and hard. When these things come together into one, with the help of God's grace, *"the letter"* does not *"bring death, but the spirit gives life."* (2 Cor 3:6) *"Where the Spirit of God is, there is freedom,"* (2 Cor 3:17) for freedom follows the law, not from fear but from love. Obedience softens the command, and we are not driven by a harsh compulsion when we love what is ordered. When, therefore, dearly beloved, we encourage you on to certain matters set out even in the Old Testament, we are not subjecting you to the yoke of Jewish observance, nor are we suggesting to you the custom of a worldly people. Christian self-denial surpasses their fasts, and, if there is anything in common between us and them in circumstances, there are great differences in our character. Let them have their barefoot processions, and let their pointless fasts show in the sadness of their faces. We, however, show no change in the respectability of our clothes. We do not refrain from any right and necessary work. Instead, we control our freedom in eating by simple frugality, limiting the quantity of our food, but not condemning what God has created."**-Pope Leo I, Sermon 89.1**

"The Apostles distinguished the Old Testament decrees, dearly beloved, in such a way that they might extract some of them, just as they had been composed, to benefit the teaching of the Gospel. What had for a long time been Jewish custom could become Christian observance, for the Apostles understood that the Lord Jesus Christ had come into the world, *"not to destroy the law but to fulfill it."* (Mt 5:17) Although the kinds of sacrifices, the differences in baptisms, and the Sabbath rest all ceased when circumcision of the flesh ceased, nevertheless, in these very books, many moral precepts remain for us also. When it is stated there, *"You will love the Lord your God with all your heart,"* and *"You will love your neighbor as yourself,"* (Dt 6:5, Mt 22:37, 39) we know, with Christ the Lord teaching us, that *"on these two commandments the whole law depends, and the prophets also."* (Mt 22:40) So great is the union of both Testaments under the mandate of this double charity that, without the binding together of these virtues, neither law nor grace is found to have justified anyone. Also, those parts of the legal commands, by which some things are ordered to be done, and some are forbidden to be done, retain the strength of their ancient authority."**-Pope Leo I, Sermon 92.1**

Peter Chrysologus 450 AD

"The Lord said in addition: *"No one sews a piece of unused cloth on an old cloak"* (Matt. 6:16). He is saying that the outfit of the ancient Law is worn away by the factionalism of the Jews, corrupted by their ideas, rent by their sects, and made obsolete by their defilements; he is calling the unused cloth of the Gospel a garment. But you hear cloth: not a section torn off, but the original fabric. For then in the first place, the material of the royal garment was being woven from the fleece of Christ, from the fleece that the Lamb gave, the *"Lamb of God, who takes away the sins of the world*." (Jn 1:29) A royal cloak, however, was being woven, which the blood of his passion would dye into a bright purple. Rightly then did Christ prohibit this unused cloth from being sewn on age-old Judaism, lest the tear become worse if

the newness of Christianity tore apart age-old Judaism. And he gives a second example when he says: "*New wine cannot be poured into old wineskins; otherwise the wineskins burst, and the wine spills out, and the wineskins will be destroyed. But they pour new wine into new wineskins, and both are preserved*"(Matt. 6:17). He calls the Jews old wineskins, he names the Christians new wine skins; because just as wineskins are cleansed of all dirtiness, and are treated with scented preservatives, so that they can keep the flavor of the wine intact, so too human bodies are cleansed by fasts from all the dirtiness of carnal offenses, and become skins ready for the divine winepresses, so that they can accommodate the new wine from the press of the cross and keep their newness incorrupt. But just as Christians accommodate this, so too the Jews, unless they are Christians, will not have this new wine, which is the word of the Gospel, since they are corrupted by vice and inveterate in evil; if they try to accommodate it, they will burst and spill it."**-Peter Chrysologus, Sermon 31.4-5**

Council of Vannes 461-491 AD

"All clerics should avoid the feasts of the Jews, nor should they receive them at a feast. For because they do not eat the ordinary food of Christians, it is indecent and sacrilegious for Christians to consume their meals. For this food that we eat, which the apostle allowed us to, by them is considered polluted. If we accepted what they serve to us and they held in contempt what is offered by us, the clerics would seem to be inferior to Jews."**-Council of Vannes, Canon 12**

Caesarius of Arles 502-542 AD

"When the divine lesson was read yesterday, dearly beloved, we heard that after the crossing of the Red Sea, the children of Israel came to Mara, that is, to bitter water. The people could not drink the water because it was bitter, and, therefore, the Lord showed blessed Moses a tree which he cast into the water, and it became sweet. Certainly, it is strange that He showed Moses a tree which he threw into the water to make it sweet. Just as if God could not have made the water sweet without the tree, or Moses did not know the tree, with the result that God showed it to him. Now we must see what the inner sense possesses in these matters that is suitable. The Red Sea signified the sacrament of Baptism; the bitter water designated the letter of the law. In truth, if the law is accepted according to the letter, it is quite bitter. How can that which kills not be bitter, for the Apostle says: *"The letter kills"* (2 Cor 3:6) What is so bitter as for a boy to receive the wound of circumcision on the eighth day, when his tender infancy suffers the harshness of the knife? So bitter, in fact exceedingly so, is this sort of cup of the law that God's people, not those who *"were baptized in Moses, in the cloud and in the sea,"* (1 Cor 10:2) but Christian people who were baptized in the spirit and in water, could not drink of that water. They could not even taste the bitterness of circumcision, or endure the slaughter of victims, or keep the observance of the sabbath. However, if God shows them the tree which is thrown into this bitterness so that the water of the law may become sweet, then the Christian people can drink of it. (2) What is that tree which the Lord pointed out? Solomon shows us when he says of wisdom: *"She is a tree of life to all who embrace her."* (Pro 3:18) If the tree of Christ's wisdom is put into the law, showing us how circumcision should be spiritually understood and how the sabbath and the law are to be observed, then the bitter water becomes sweet. When the bitterness of the law is changed into the sweetness of spiritual understanding, then the people of God can drink. Therefore, in order that the water of Mara may be

drunk, God shows the tree, which is to be thrown into it, with the result that anyone who drinks of it will not die or perceive its bitterness. For this reason, it is certain that, if a man wants to drink of the letter of the law without the tree of life, that is, without the mystery of the cross, the faith of Christ, or spiritual understanding, he will die because of the excessive bitterness, Paul the Apostle knew this when he said: *"The letter kills."* In other words, the bitter water plainly kills if it is not changed into sweetness by the spirit. For this reason, the tree is cast into the water, so that it may be turned into sweetness. It is true, brethren, the bitterness is removed from the water when the tree of the cross is joined to the sacrament of Baptism. (3) Notice, brethren, that on the Jewish sabbath God never rained any manna at all, nor did the Jews deserve that grace should come down to them from heaven on their sabbath. However, on our Sunday, not only does manna always come to us, but the very beginning of its coming originated on that day. Therefore, God always rains manna from heaven for us: there are those heavenly discourses which are spoken to us, and from God descend those words which are read to us. Thus, when we receive such manna, it is always given to us from heaven."**-Caesarius of Arles, Sermon 102.1-3**

"Go to church every Sunday. If the unfortunate Jews celebrate the sabbath with such great devotion that they do no earthly work on it, how much more should Christians devote themselves to God alone on Sunday and go to church for the sake of the salvation of their soul? When you come to church, pray for your sins; do not engage in quarrels or provoke scandals."-**Caesarius of Arles, Sermon 13.1**

Council of Épaone 517 AD

"If a cleric of a higher rank took part in a feast of some heretic cleric, he would not have a church peace for the span of one year……As to the feasts of Jews, our decree also prohibits laymen from feasting with them. Who would be polluted by feasting with Jews, will not eat bread with any of our clerics."-**Council of Épaone, Canon 15**

Breviary of Ferrandus of Carthage 523-546 AD

"No bishop, presbyter, or deacon shall celebrate the Pascha with the Jews."**-Breviary of Ferrandus of Carthage, Canon 69**

First Council of Mâcon 581-583 AD

"That no Christian should dare to participate in the feasts of the Jews. If someone, a cleric or a layman, were to do so, which is horrible to say, he should know that he is deprived of communion with all the Christians, as he has been polluted by their impiety."**- 1st Council of Mâcon, Canon 15**

Fulgentius of Ruspe 523 to 539 AD

"Therefore, the Lord himself, who granted both covenants to his faithful, gave each cup. So also in that same supper, he ate the Jewish Passover which had to be taken away, and he gave the mystery of his body and blood which had to be instituted for the salvation of the faithful. He ate the Passover of the Jews in which Christ was promised, in order to come to our Pasch in which Christ is immolated. Next,

note what Luke the evangelist recalls that he said to his disciples. For he spoke as follows: *"When the hour came, he took his place at the table with the Apostles. He said to them, "I have eagerly desired to eat this Passover with you before I suffer...."* (Lk 22:14–16) Before he voluntarily suffered for them, he ate the Pasch by which it was signified that he was to suffer. There is also something in the words of the Lord which should be studied more attentively by the faithful, in which the distinction between the two covenants can be seen. For the blessed Luke says concerning the cup which he mentioned first, *"Then he took a cup, gave thanks, and said, 'Take this and share it among yourselves.'"* (Lk 22:17) Concerning the bread and the cup given after, he says, *"Then he took the bread, said the blessing, broke it, and gave it to them, saying, 'This is my body, which will be given for you; do this in memory of me.' And likewise the cup after they had eaten, saying, 'This cup is the new covenant in my blood which will be shed for you.'"* (Lk 22:19–20) It does not seem to me to be without purpose that here a certain distinction of wording has been made by the very wisdom of God, seeing that he gave the first cup to be received in such a way that he commanded that it be shared, saying, *"Take it and share it among yourselves"* (Lk 22:17) He did not say this at all in the case which he gave with the bread. There, he points out his body and blood and asserts that the same cup is the new covenant in his blood, saying, *"This cup is the new covenant in my blood, which will be shed for you."* (Lk 22:20)……..Therefore, the Lord commanded that this cup, in which we have said that the Old Testament is indicated, be taken and shared in order that the Apostles, instructed by the gift of heavenly wisdom, would receive the Scriptures of the old covenant with reverence but in such a way that they, having received the spirit of discernment, might know what was to be observed and what omitted among those commandments. For this is to divide rightly so that each one knows what he must omit and what he must maintain according to the fittingness of the time. 44. Hence it is that the Church of the living God, which is the pillar and foundation of truth, distinguishes with a most careful division the times of Christ to come and of Christ coming. Omitting the sacrifice by which it was promised that Christ would suffer, it offers this sacrifice in which Christ is shown as already having suffered. For it divides the time for celebrating circumcision from the time for receiving baptism. Holy Church retains the most salutary way of this dividing as well in the matter of the commandment of the feast of the new moon, seeing that it does not pointlessly sound off with the trumpets of the Jews, but it does not cease to proclaim that each one is renewed in the spirit of his mind and puts on the new self. All these things it salutarily divides which it now hears with veneration in the reading but no longer celebrates in practice, turning the ear of the heart to the words of the Apostle, with which the blessed Paul in structs all the faithful, saying, "Let no one, then, pass judgment on you in matters of food and drink or with regard to a festival or new moon or sabbath. These are shadows of things to come." For, expounding the mystery of circumcision, he says, *"See to it that no one captivates you with an empty seductive philosophy according to human tradition, according to the elemental powers of the world and not according to Christ. For in him dwells the whole fullness of the deity bodily, and you share in the fullness in him who is the head of every principality and power. In him you were also circumcised with a circumcision not administered by hand, but, stripping off the carnal body, with the circumcision of Christ. You were buried with him in baptism*." (Col 2:8–12)……..Therefore, the holy Church separates figures from the truth, shadows from the body, as the holy Apostles taught, who salutarily received from the Lord the cup to be shared among themselves. So the Lord gave to the disciples the dividing up of this cup because from their teaching, the holy Church has received the knowledge of this division. He says that they may divide among themselves, i.e., that in the unity of the Spirit and the bond of peace, they may distinguish the mysteries of the New Testament from the cessation of the old mysteries; something that

he did not command be done by the Apostles in the case of the cup of the new covenant."**-Fulgentius of Ruspe, Letter 14 to Ferrandus Ch. 43-44**

"For, in the sacrifices of carnal victims which the Holy Trinity itself, who is the one God of the New and the Old Testament, commanded be offered by our ancestors, was signified the most gracious gift of that sacrifice by which God the only Son, according to the flesh, would mercifully offer himself up for us. For he, according to the teaching of the Apostle, *"handed himself over for us as a sacrificial offering to God for a fragrant aroma."* (Eph. 5:2) He, true God and true priest, who for us entered once in the Holy Place, not with the blood of bulls and goats, but with his own blood. He signified that another priest who, each year used to enter the Holy of Holies with blood. Therefore, this is the one who in himself alone provided everything he knew to be necessary for the effecting of our redemption, for he was both priest and sacrifice, both God and temple; the priest, through whom we are reconciled; the sacrifice, by means of which we are reconciled; the temple, in which we are reconciled; God to whom we are reconciled. By himself, he is the priest, sacrifice, and temple, because God, according to the form of a servant, is all these things; not, however, God alone, because he, together with the Father and the Holy Spirit, is God according to the form of God."-**Fulgentius of Ruspe, Letter to Peter on the Faith, Ch. 22**

"Hold most firmly and never doubt that the only-begotten God the Word, himself become flesh, offered himself for us as a sacrifice and victim to God with a pleasing fragrance. In the time of the Old Testament, animals were sacrificed by the Patriarchs and Prophets and Priests to him, in faith and love with the Father and the Holy Spirit. In the time of the New Testament, the sacrifice of bread and wine, in faith and love and charity, the Holy Catholic Church throughout the whole world does not cease to offer to him with the Father and the Holy Spirit, with whom there is one divinity with him. In those fleshly victims was signified the flesh of Christ, which he himself, without sin, would offer for our sins, and the blood which he would pour out for the forgiveness of our sins. In this sacrifice, there are thanksgiving and a memorial of the flesh of Christ, which he offered for us and the blood which the same God poured out for us. Concerning this the blessed Paul says in the Acts of the Apostles: *"Keep watch over yourselves and over the whole flock of which the Holy Spirit has appointed you overseers, in which you tend the Church of God that he acquired with his own blood."* (Acts 20:28) In those sacrifices, therefore, was signified in a figure what was to be given to us; but in this sacrifice is clearly shown forth what has already been given to us. In those sacrifices, it was foretold that the Son of God would be killed for sinners; in this, however, it is proclaimed that he has been killed for sinners, as the Apostle bears witness that *"Christ, while we were still helpless, yet dies at the appointed time for the ungodly,"* and that, *"while we were enemies, we were reconciled to God through the death of his Son."* (Rom. 5:6,10)"-**Fulgentius of Ruspe, Letter to Peter on the Faith, Ch. 62**

Pope Gregory I 603 AD

"I have heard that certain men of corrupt spirit have spread among you teachings that are wrong and opposed to the true faith, forbidding any work to be done on the Sabbath day. What else can I call such people but preachers of the Antichrist? For when he comes, he will command that both the Sabbath and the Lord's Day be kept free from all work. Because he falsely claims to have died and risen again, he wants the Lord's Day to be honored; and because he forces people to live like Jews, seeking to restore

the outward rituals of the law and bring the unbelief of the Jews under his rule, he insists on the observance of the Sabbath. The prophet said: *"You shall bring no burden through your gates on the Sabbath day"* (Jer 17:24). This could rightly be observed as long as the law itself was still binding in its literal sense. But after the grace of Almighty God, our Lord Jesus Christ, has appeared, the commandments of the law—spoken in symbols and figures—can no longer be kept according to the letter. For if anyone says that the Sabbath must still be observed, then he must also say that animal sacrifices must still be offered, and that circumcision of the flesh must still be practiced. But let him listen to the Apostle Paul, who declares: *"If you are circumcised, Christ will be of no benefit to you"* (Gal 5:2). Therefore, we understand and keep what is written about the Sabbath in a spiritual sense. The Sabbath means "rest." And we have the true Sabbath in our Redeemer Himself, the Lord Jesus Christ."**-Pope Gregory I, Register of Letters Book 13, Letter 1**

Isidore of Seville 598-626 AD

1. "But neither are foreign breads offered to the Lord, nor the doctrines of heretics, nor the pursuits of secular literature, which, because they are outside the faith, are considered foreign. For such sacrifices are rejected by the Lord, and this kind of offering is rejected by the Catholic Church. **2.** Now, concerning certain ceremonies, we must explain what is spiritually contained in them. The Jews also very scrupulously ask about these things, saying: "Why do Christians not take care to observe them, since Christ came not to abolish the Law, but to fulfill it?" Therefore it is asked: Why is a Christian no longer circumcised in the flesh, if Christ did not come to abolish the Law, but to fulfill it? **3.** The answer is: A Christian is no longer circumcised because what was prophesied by that very circumcision Christ has already fulfilled. For the stripping away of carnal generation, which was signified by that act, has already been fulfilled in Christ's resurrection; and what is to take place in our resurrection is commended to us in the sacrament of Baptism. For if the Jews were to be justified by the resurrection of the Lord—which resurrection, occurring again after the day of the Sabbath, that is, after the seventh day, was the eighth—then they would indeed be stripped of the carnal covering of mortal desires, and, rejoicing in the circumcision of the heart, they would no longer express in the flesh that which had been shadowed and figuratively represented. **4.** When it is asked why the Christian does not observe the rest of the Sabbath, if Christ did not come to abolish the Law but to fulfill it, the answer is: Indeed, he does not observe it precisely for this reason, because what was prophesied by that figure Christ has already fulfilled. For in Him we have the Sabbath, who said: *"Come to me, all you who labor and are burdened, and I will refresh you. Take my yoke upon you and learn from me, because I am meek and humble of heart, and you will find rest for your souls"* (Matt 11:28). **5.** Therefore, we now consider the cessation of Sabbaths to be superfluous to observe, since the hope of our eternal rest has been revealed. When it is asked why the Christian does not observe the distinction between foods prescribed in the Law, if Christ did not come to abolish the Law but to fulfill it, the answer is: Indeed, the Christian does not observe it precisely because Christ fulfilled what was prophesied in those figures, not admitting into His body—which body He predestined in His saints for eternal life—whatever was signified through those animals in human behavior. **6.** When it is asked why the Christian does not offer to God the sacrifice of flesh and blood by sacrificing animals, if Christ did not come to abolish the Law but to fulfill it, the answer is: Indeed, the Christian ought all the more no longer to offer these things, because Christ fulfilled by the sacrifice of His own flesh and blood those things which were prophetically announced to them through such figures. For regarding the sacrifices of those same animals, who among us does not know that they

were imposed more appropriately upon a perverse people than offered as something desired by God? **7.** Nevertheless, in these things there were figures of what pertains to us, since our cleansing and reconciliation with God could not be accomplished by any blood. According to that figure, Christ is the Truth, by whose blood we have been redeemed. When it is asked why the Christian does not observe unleavened bread, if Christ did not come to abolish the Law but to fulfill it, the answer is: Indeed, the Christian all the more does not observe these things because Christ fulfilled what that figure prophesied: having purged away the leaven of the old life, He demonstrated the new life. Therefore, not eating unleavened bread for the prescribed seven days was a sin in the time of the Old Testament; but in the time of the New Testament it is not a sin. **8.** But with regard to the hope of the age to come, which we have from Christ—who, clothing our soul with righteousness and our body with immortality, renews us completely—it is always a sin, so long as these seven days during which this age runs their course, to believe that we will suffer or do anything out of the necessity and need of the old corruption. But this, which was hidden in figure during the times of the Old Testament, was understood by certain saints; whereas in the time of the New Testament it is revealed openly and preached to the peoples. Hence, Scripture itself was then a commandment, but now it is a testimony. **9.** When it is asked why the Christian does not celebrate Passover with the flesh of a lamb, if Christ did not come to abolish the Law but to fulfill it, the answer is: Indeed, the Christian no longer celebrates Passover in this manner because Christ, the spotless Lamb, fulfilled what that figure prophesied through His Passion. When it is asked for what reason the Christian does not celebrate the new moons commanded in the Law, if Christ did not come to abolish the Law but to fulfill it, the answer is: Indeed, the Christian no longer celebrates these things for this very reason, because Christ fulfilled that for which they were celebrated beforehand as a prophecy. For the celebration of the new moon foretold the **new creation**, concerning which the Apostle says: *"Therefore, if anyone is in Christ, there is a new creation; the old things have passed away, and all things have become new."* (2nd Cor 5:17) **10.** When it is asked why the Christian does not observe those washings prescribed in the Law for individual forms of uncleanness, if Christ did not come to abolish the Law but to fulfill it, the answer is: Rather, the Christian does not observe these things for this reason, because they were figures of things to come, which Christ fulfilled. For He came to bury us with Himself through Baptism into death, so that, just as Christ rose from the dead, so we too might walk in newness of life. **11.** When it is asked for what reason the Feast of Tabernacles is not a solemnity of Christians, if the Law was fulfilled by Christ and not abolished, the answer is that the faithful are the tabernacle of God, in whom He deigns to dwell when they are joined together in charity and, as it were, fitted together. And therefore it is all the more not to be observed by Christians because Christ has already fulfilled in His Church what that figure prophetically promised. Not celebrating the Feast of Tabernacles was once a sin; now it is not a sin. But not being joined together into the tabernacle of God, which is the Church, is always a sin. Yet what was then done under a figurative command is now read as a revealed testimony. For that which was then made would not be called the "tabernacle of testimony" unless it bore witness to some truth corresponding to it, a truth that was to be revealed in its proper time. **12.** When it is asked for what reason the seventh year of remission, or the Jubilee, is not observed, during which trumpets were sounded and everyone returned to his ancient possession, the answer is: The figure of the Jubilee signifies the rest of eternal blessedness. For just as the seventh day is commanded to be a day of rest, so that eternal rest might be signified through it, so also in the Jubilee—which is reached at fifty by repeating the number seven seven times in the course of the years and adding one—there is signified the secure and perpetual rest of blessedness. **13.** When, at the voice of the archangel, with the last trumpet sounding, all arise, then the ancient possession of the flesh will return to everyone.

Then Adam will return to the ancient earth of his flesh, in which he dwelt. Then Abel will return to his own earth, from which he was driven out by Cain. Then Noah, Abraham, Isaac, and Jacob, and also all the souls of mortals, will receive their bodies, from which they departed, so that they may possess them forever."- **Isidore of Seville, Questions on the Old Testament, Leviticus Ch. 17.1-13**

"The Lord's Supper is so called because on that day the Savior celebrated the Pasch with his disciples. This is still celebrated just as it has come down to us, and on that day, the Holy Chrism is prepared, and the beginning of the New Testament and the cessation of the Old is declared. Sabbath, according to the meaning of its Hebrew name, is called 'rest' because when the creation of the world was finished, God rested on that day. And indeed on that day the Lord rested in his tomb, in order that he might confirm the mystery of that rest, for, in a foreshadowing of future things, this day was mandated to be observed by the Jews. However, after Christ fulfilled the figure of the sabbath in his tomb, the observation of that day ceased. From that point on, Sunday is called the Lord's Day, because on that day the joy of the resurrection of our Lord (Dominus) is celebrated. This day was authorized, not by Jews but by Christians, as the day of the resurrection of the Lord, and from that time it began to have its own liturgical celebration. For the Jews, only the sabbath was passed down as a solemn day, because before that time, there was the repose of the dead, but there was no resurrection for anyone who, rising from the dead, might not die. But after the resurrection of the body of the Lord took place in such a way that he might go before, at the head of the Church, demonstrating what the body of the Church could hope for at the last, then Sunday, the Lord's day, that is the eighth day, which is also the first day, began to be celebrated."**-Isidore of Seville, Etymologiae Book 6 Ch. 18.16-21**

"Christ our Lord and teacher first instituted the sacrifice, which is offered by Christians to God, when he entrusted his body and blood to the apostles before he was handed over, as it is read in the Gospel: *"Jesus took a loaf of bread"* and the cup *"and after blessing gave it to them"* [Mark 14:22]. Indeed, Melchizedek, the king of Salem, first offered this sacrament figuratively in a type of the body and blood of Christ. He also first expressed the mystery of this great sacrifice, as an image, presenting beforehand the likeness of our Lord and Savior Jesus Christ, the eternal priest, to whom it is said: *"You are a priest forever according to the order of Melchizedek"* [Ps 109(110):4]. It is commanded that Christians celebrate this sacrifice, having left behind and finished the Jewish sacrificial offerings that had been commanded to be celebrated during the slavery of the former people. Therefore, that sacrifice is done by us which the Lord himself did for us. His offering took place not in the morning but after eating in the evening. For it was fitting that Christ celebrated it around the evening of the day, in order that the hour of sacrifice might indicate the evening of the world. Consequently, however, the apostles did not partake while fasting, because it was necessary that the prefiguring of the Pasch be accomplished first, and thus they might pass over anew to the true sacrament of the Pasch."**-Isidore of Seville De Ecclesiasticis Officiis Book 1 Ch. 18.1-2**

"The apostles sanctified the Lord's Day by religious solemnity, because on that day our redeemer rose from the dead. Thus, this day is called the "Lord's" so that on it, abstaining from earthly works and the allurements of the world, we might serve him only in divine worship, giving honor and reverence on this day, certainly, for the hope of our resurrection which we have in him. For just as our Lord and Savior Jesus Christ himself rose from the dead on the third day, so also we hope that we shall be raised in the last age. Hence, also on the Lord's Day, we pray standing because this is a sign of the future resurrection. The universal church, which is found in the pilgrimage of mortality, does this, looking forward at the end of time to what was first indicated in the body of our Lord Jesus Christ, who is the *"first-born from the*

dead" [Col 1:18]. The Sabbath was given first to people to be observed bodily in leisure, so that their bodily form might be at rest. Thus, Sabbath is translated as rest. The Lord's Day, however, was made known not to Jews but to Christians through the resurrection of the Lord, and from this its celebration began. For this day, the first to be found after the seven, is the eighth. Hence, even in Ecclesiastes its significance for the two Testaments is stated: *"Divide your means seven ways for the one, or even eight"* [Eccl 11:2]. At first it was handed down that the Sabbath was only to be observed because formerly it was the rest of the dead. There had not been, however, the resurrection of the one who *"being raised from the dead, will never die again; death no longer has dominion over him"* [Rom 6:9]. Now after there has been such a resurrection of the Lord in the body, so that there might occur first in the head of the church what the body of the church hopes for in the end, the Day of the Lord, that is, the eighth day which is also the first, came forward in celebration. This day appears as solemn even in Sacred Scriptures. For this is the first day of the world: on this day the elements of the world were formed, on this day the angels were created, on this day also Christ rose from the dead, on this day the Holy Spirit descended from heaven upon the apostles. On this day in the desert manna from heaven was first given. For thus says the Lord: *"Six days you shall gather it, on the sixth day he gives you food for two days"* [Exod 16:26, 29]. Thus, the sixth day is the day of preparation that is placed before the Sabbath. The Sabbath is the seventh day, which is followed by the Day of the Lord, on which the manna from heaven first came. Consequently, the Jews may now understand that our Lord's Day is superior to the Jewish Sabbath. It is now clear that the grace of God never descended on them from heaven on their Sabbath but rather on our Lord's Day, on which the Lord first rained down the manna."-**Isidore of Seville, De Ecclesiasticis Officiis, Book 1, Ch. 24-25**

"Truly, the Easter sacrament, which now is celebrated most clearly in the mystery of our salvation, was first celebrated symbolically in the Old Testament when the lamb being slain, the people of God celebrated the Passover in Egypt. This symbol was completed in truth in Christ, who was *"like a lamb that is led to the slaughter"* [Isa 53:7]. Our doorposts being smeared by his blood, that is, our foreheads being marked by the sign of his cross, we are being liberated from the perdition of this world, as they were from the captivity of Egypt. We celebrate the day of his paschal resurrection not only for the fact that he rose from the dead on this day, but also for the other sacraments that are signified by it. Because, as the apostle said: *"he was handed over to death for our trespasses and was raised for our justification"* [Rom 4:25], the passing from death to life has been made sacred in that passion and resurrection of the Lord. For indeed the word Pasch is not Greek but Hebrew. It is named Pasch, not from "passion, suffering" (for Pasche in Greek means "to suffer [passively]") but from the Hebrew word for "passing over." The evangelist expressed this especially when the Passover was celebrated by the Lord with his disciples: *"Jesus knew that his hour had come to depart from this world and go to the Father"* [Jn 13:1]. The passing over, therefore, from this mortal life into another, immortal life, that is, from death to life, is honored in the passion and resurrection of the Lord. This passing over is presently accomplished by us through the faith that is given to us in the remission of sins when we are buried with Christ through baptism [see Rom 6:4], in a sense passing over from the dead, from the lesser to the greater, from bodies to spirits, from the conduct of this life to the hope of future resurrection and glory. Therefore, on account of this beginning of the new life to which we are passing over, and on account of that new person that we are ordered to put on and to take off the old, *"clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ has been sacrificed"* [1 Cor 5:7]—therefore, on account of this newness of life, the first month of the months of the year

[Exod 12:2] is assigned to this celebration. For it is called *"the month of new things"* [Exod 34:18]."**-Isidore of Seville De Ecclesiasticis Officiis Book 1 Ch. 31.1-4**

"Since when the same carnal Old Testament was abolished, God was going to give the New Testament, the Lord announced this most clearly through the prophet Isaiah, saying: *"Do not remember the former things, nor consider the things of old. Behold, I am doing new things, and now they shall spring forth. Surely you shall know them: I will make a way in the wilderness, and rivers in the desert. The beast of the field shall glorify me, the dragons and ostriches, because I have given waters in the wilderness, rivers in the desert"* (Isa 43:18–22). By such prophecies, He commends forgetting the law of the Old Testament and makes mention of the new, saying: *"Do not remember the former things, behold I do new things."* (Isa 43:18–19) And to show what these new things were, He added: *"I will make a way in the wilderness and rivers in the desert."* (Isa 43:19) By this, He signified that among the nations He gave His teaching, where the beasts of the field glorify Him, while those who believe praise Him, and the kingdoms of the world, the people whom He says He has acquired for Himself. But against Israel, He immediately adds what follows: *"You have not called upon me, Jacob, nor have you labored for me, Israel."* (Isa 43:22) Of this very promise of the New Testament, the same Lord afterwards announces through the same prophet: *"Behold, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them"* (Isa 42:9). By these words He declares that the Old Testament has been fulfilled, and proclaims the New, which was completed in the Christian age. For the former, they are old in relation to the new, but in order, not in dignity; hence, the covenants which are later in time, with the earlier annulled, are held greater than the first. Through the prophet Jeremiah also the Lord thus promises that He will give a New Testament, with the former abolished: *"Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers, in the day I took them by the hand to bring them out of the land of Egypt—my covenant which they broke, although I was their master, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts."* (Jer 31:31–33) In this place, therefore, there is made mention of the prophecies concerning the New Testament, because it could differ from the Old Testament; hence He adds: *"Not according to the covenant which I made with their fathers."* (Jer 31:32) For there is a wonderful difference between the commands of each. In the Old, apart from the sacraments (which were shadows of things to come), the other promises were temporal—namely the Sabbath, circumcision, the manifold rite of sacrifices, the observance of foods, and ceremonial days—all of which suited a carnal people. But in contrast, in the New Testament, the good of the heart is promised; the happiness of eternal life is pledged. And not written externally on stone tablets, but inwardly on the tablets of the heart."**-Isidore of Seville, On the Catholic Faith against the Jews Bk 2 Ch. 14.1-5**

"The Jews would rightly have kept the Sabbath carnally, if they had known what the Sabbath truly is. They indeed use the name "Sabbath," but they do not understand what it means. They delight in keeping the law carnally, while the whole of it is to be understood spiritually, the Lord saying through the prophet: *"I will open my mouth in parables, I will utter hidden things from the beginning of the world"* (Psalm 77:2). Therefore, if the law and the prophets consist in parables and riddles, then the observance of the Sabbath is not to be received except spiritually. For its carnal rests were dissolved both by the Lord and by the Fathers. For if it is a crime not to observe the rest of the Sabbath, why does God work on the Sabbath? For it is written in Genesis: *"And on the seventh day God completed the work which he had*

made" (Gen. 2:2). Therefore, in the beginning the Sabbath was dissolved, since God worked on it, completing all things on that day, and blessing that day because in it He had completed all things. Likewise, if it is a crime not to observe the rest of the Sabbath, why, at the command of the Lord, did Joshua the son of Nun, the disciple and successor of Moses, lead forth the army and the weapons for seven continuous days, among which certainly was also the Sabbath, and overthrow the walls of Jericho while the ark went around and the trumpets sounded? What shall I also say of the Maccabees? Of whom it is written: *"And the Jews resolved not to defend themselves against foreigners on the Sabbath day"* (1 Macc. 2:41). Afterwards, having taken counsel, they fought on the Sabbath day and triumphed over their enemies. By these testimonies, we are taught that this elemental day of the Sabbath does not belong to the faith, but another spiritual Sabbath does. For this carnal Sabbath was not given for purification, but for testing, the Lord saying in the Law: *"That I may test them, whether they will walk in my law or not. Six days you shall gather manna, but on the seventh you shall not gather"* (Exod. 16:4, 26). Therefore, since He says, *"That I may test them,"* it appears that the Sabbath was not commanded for justification, but for testing. Hence it is that God speaks through the prophet Ezekiel, saying: *"I gave them statutes that were not good"* (Ezek. 20:25)—because certain things were permitted to the carnal people to be done carnally, which, however, ceased with the coming of the Gospel. Thus also He says through the prophet: *"I will cause all her mirth to cease, her feasts, her new moons, and her Sabbaths"* (Hos. 2:11). Indeed, elsewhere the Lord says that He hates them: *"Your new moons and your Sabbaths my soul hates"* (Isa. 1:13). Therefore, if the Sabbaths are eternal, why did God command them to cease? If they are good, why did He hate them? For the Sabbath, which the Israelites received as a gift, signified the rest of the mind—that in this life it should not be wearied by the desire for earthly things. For Sabbath is interpreted as "rest." But the idle festival of the Jews is consumed in luxuries, drunkenness, and banqueting, all given over to lust, serving belly and lust, and yielding only the fruit of temporal life. But they ask: If the Sabbath is not to be kept, why then was it said in the commandments of God: *"Remember to keep holy the Sabbath day. Six days you shall labor and do all your work, but on the seventh day is the Sabbath of the Lord your God; you shall not do any work on it"* (Exod. 20:8)? In the work of six days the works of six thousand years are signified. For a thousand years with God are compared to one day, as the prophet bears witness: *"For a thousand years in your sight are like a single day"* (Ps. 90:4). The Sabbath of these days is the time of the seventh thousand years, and the rest of the future kingdom and age, where there will no longer be any work of worldly things, but only the rest of the saints."**-Isidore of Seville, On the Catholic Faith against the Jews Bk 2 Ch. 15.1-6**

"That the sacrament of bread and cup would be a sacrifice pleasing to God is not left unspoken in the witness of Scripture. For this sacrifice was prefigured beforehand in the priesthood of Melchizedek. This priest of the Most High God, when he blessed Abraham, offered bread and wine in sacrifice to the Lord because of the mystery of the future holocaust. He it was who first expressed in type the Son of God, of whom the Psalmist, speaking in the person of the Father, says: *"Before the morning star I begot you. You are a priest forever according to the order of Melchizedek"* (Ps. 109[110]:3). This is according to the rite of that kind of sacrifice, which Christ fulfilled in His own Passion, and which He also commanded the apostles to perform in remembrance of Him. Therefore, believers no longer offer Jewish victims, such as the priest Aaron once offered, but such as Melchizedek, king of Salem, sacrificed—namely bread and wine, which is the truest sacrament of the Body and Blood of the Lord. Of this same sacrifice the Lord Himself says: *"He who eats my flesh and drinks my blood abides in me, and I in him"* (John 6:56). And the sacrament of this sacrifice is also shown in Solomon, through the offering of bread and wine, as it is written: *"Wisdom has built herself a house, she has hewn her seven pillars; she has slaughtered her*

victims, mixed her wine, and set forth her table. She has sent forth her servants, saying: Whoever is simple, let him come to me; and to the foolish she says: Come, eat of my bread and drink the wine I have mixed for you. Forsake folly, and you shall live, and walk in the ways of understanding" (Prov. 9:1–6). Therefore, the Wisdom of God, Christ, established for Himself the holy house, the Church, in which He sacrificed the victim of His own Body, in which He mixed the wine of His Blood in the chalice of the divine sacrament, and prepared the table—that is, the altar of the Lord—sending His servants, the apostles and teachers, to the foolish, that is, to all the nations ignorant of the true God, saying to them: "Come, eat of my bread, and drink the wine I have mixed for you." That is, receive the food of the holy Body, and drink the cup of the sacred Blood. And since the nations have received this grace, and the Jews have not merited it, the prophet Isaiah declares this, saying: *"Thus says the Lord God: Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold, my servants shall rejoice, but you shall be put to shame. Behold, my servants shall exult for gladness of heart, but you shall cry out for sorrow of heart, and shall wail for anguish of spirit. And you shall leave your name as a curse for my chosen; but the Lord God will slay you, and His servants"* (Isa. 65:13-15)—that is, the Christians—"*He will call by another name. He who is blessed upon the earth shall be blessed in God. Amen"* (Isa. 65:13). For Israel is slain, and a people from the nations succeeds. The Old Testament is taken away from them, and the New is given to us. To us is granted the grace of the saving food and the chalice of the Blood of Christ, while they waste away in hunger and thirst. And a new name is given to the new people, namely "Christian." And all things that have been accomplished resound with the newness of grace."**- Isidore of Seville, On the Catholic Faith against the Jews Bk 2 Ch. 27**

"O pitiable madness of the unhappy Jews! Behold, they neither understand the coming of the Savior through the authority of the Old Testament, nor do they accept that He has come. They read of the conversion of the nations, and are in no way troubled by the testimony of their own rejection. They hold to the observance of the Sabbath, though they know from the witness of Scripture that it has been set aside. They venerate the circumcision of the flesh, though they have lost the purity of the heart. But we, who live under grace, recognize that all these deeds and celebrations, which were signs of things to come, have now been fulfilled. For whatever of this kind was prophesied as sacrament, Christ has already accomplished, since *"He did not come to abolish the Law, but to fulfill it"* (Matt. 5:17). Therefore, with the coming of the Truth, the shadow has ceased. Thus, we are no longer circumcised in the flesh, because in the sacrament of baptism—foreshadowed by circumcision—we are cleansed. We regard the Sabbath rest as unnecessary, since we now possess the revealed hope of eternal rest. We do not offer the sacrifices of the old Law, because in those very sacrifices we recognize either the Passion of Christ or the mortification of carnal vices as prefigured. We do not observe the unleavened bread, because, having purged away the malice of the old life, we walk in the new grace of faith. We do not keep the distinctions of foods, because we discern all those things spiritually in the morals of men, which the diversity of unclean animals signified. We do not celebrate the Passover by eating the lamb, because our Passover, Christ, has already been sacrificed—He who was foreshadowed in that lamb, *"who was led like a sheep to the slaughter, and as a lamb before its shearer, so He did not open His mouth"* (1 Cor. 5:7; cf. Isa. 53:7). We do not observe the new moons, because in Christ we are already a new creation: the old things have passed away, and behold, all things have been made new. We do not keep the Feast of Tabernacles, because the true tabernacle of God is His saints, in whom He dwells forever."**-Isidore of Seville, On the Catholic Faith against the Jews Bk 2 Ch. 28**

Maximus the Confessor c. 630-662 AD

"Some commandments of the Mosaic Law must be kept both physically and spiritually, others only spiritually. For example, *"You shall not commit adultery, you shall not kill, you shall not steal"* (Exod. 20:13-15) and so on must be kept both physically and spiritually (the spiritual observance is threefold, as explained below). To be circumcised (Lev. 12:3), to keep the sabbath (Exod. 31:13), and to slaughter the lamb and eat unleavened bread with bitter herbs (Exod. 12: 8; 23:15) and similar injunctions are to be kept only spiritually."**-Maximus the Confessor, Four Hundred Texts on Love, Second Century Ch. 86**

"The grace of the New Testament is mystically hidden in the letter of the Old. That is why St Paul says that *"the Law is spiritual"* (Rom. 7:14). Thus, the letter of the Law, superseded, grows old and decays (Heb. 8:13), while its spirit, perpetually renewed, stays young. For grace is altogether immune from decay. The Law is the shadow of the Gospel. The Gospel is the image of the blessings held in store. The Law checks the actualization of evil. The Gospel brings about the realization of divine blessings. All sacred Scripture can be divided into flesh and spirit as if it were a spiritual man. For the literal sense of Scripture is flesh, and its inner meaning is soul or spirit. Clearly, someone wise abandons what is corruptible and unites his whole being to what is incorruptible. The Law is the flesh of the spiritual man who here corresponds to sacred Scripture; the prophets are the senses; the Gospel is the rational soul that functions through the flesh of the Law and the senses of the prophets, revealing its power in its actions. The Law is a shadow, and the prophets are an image of the divine and spiritual blessings contained in the Gospel. The truth itself, foreshadowed in the Law and prefigured in the prophets, is revealed in the Gospel as now present to us through actual events."-**Maximus the Confessor, Two Hundred Texts on Theology and the Incarnate Dispensation of the Son of God, First Century Ch. 89-93**

Julian of Toledo c. 680–690 AD

"What Jesus commanded—that two tunics were not to be had—is not contrary to the Law, but rather more perfect than the Law: just as, when the Law forbids murder, Jesus also cuts off anger; and when the Law prohibits adultery, Jesus also removes lust from the heart. Thus, it will be seen that while the high priest there wore two tunics, here the apostles wore one. Indeed, this seems to me a probable interpretation, yet I do not confine the meaning of this understanding to the narrowness of pontifical sacraments: rather, something further seems to be shown to me from this form. The high priest is one who possesses knowledge of the Law and understands the reasons for each mystery; to explain briefly, he knows the Law both according to the spirit and according to the letter. Therefore, that high priest whom Moses ordained knew that circumcision was spiritual; yet he nevertheless observed circumcision of the flesh, because he could not be a high priest unless he was circumcised. Thus, he had two tunics: one of the carnal mysteries and the other of spiritual understanding. He knew also that spiritual sacrifices must be offered to God, yet he nevertheless offered the carnal ones. For he could not be a high priest at that time unless he sacrificed the offerings. Thus, fittingly, it is said that the high priest was clothed with two tunics. But the apostles, who were to say: *"If you are circumcised, Christ will profit you nothing,"* (Gal 5:2) and who were to say: *"Let no one judge you in food, or in drink, or in part of a feast day, or new moon, or Sabbaths, which are a shadow of things to come"* (Col 2:16–17) —these men, since they utterly rejected such literal observance of the Law, and did not entangle their disciples with Jewish fables, nor impose on them a yoke which neither they nor their fathers could bear, were rightly forbidden to have two tunics, but one only, and that the inner one sufficed for them. For they do not

desire that tunic of the Law which is outward and visible. Jesus allows them to have one tunic, namely, the inner one."-**Julian of Toledo, Answer to Question 31 from the Antikeimenon of the Book of Leviticus**

Council in Trullo 692 AD

"Let no one in the priestly order nor any layman eat the unleavened bread of the Jews, nor have any familiar intercourse with them, nor summon them in illness, nor receive medicines from them, nor bathe with them; but if anyone shall take in hand to do so, if he is a cleric, let him be deposed, but if a layman let him be cut off."**-Council in Trullo, Canon 11**

The Venerable Bede 709-716 AD

"*And as they were eating, Jesus took bread, and blessing it, broke it, and gave it to them, and said: Take, this is my body."* (Mk 14:22) When the solemnities of the old Passover, which were celebrated in remembrance of the ancient liberation of God's people from Egypt, were finished, he moved on to the new which he wanted the Church to observe in memory of his own redemption, so that he might substitute, in place of the flesh and blood of the lamb, the sacrament of his body and blood, and show himself to be: *"To whom the Lord swore and will not repent: You are a priest forever according to the order of Melchizedek"* (Ps 110:4). He himself breaks the bread which he gives to the disciples, to show that his body's breaking would not come without his own volition and preparation, but as he says elsewhere, he has the power to lay down his life, and he has the power to take it up again. Indeed, he blessed the bread with the grace of a certain sacrament before breaking it, because the human nature he took on, which he was to suffer, he, together with the Father and the Holy Spirit, filled with the grace of divine power. He blessed and broke the bread, because he deigned to submit the assumed man to death in such a way that he might truly demonstrate that he had within him the power of divine immortality, and thus teach that he would quickly be raised from death. **"***And taking the cup and giving thanks, he gave it to them, and they all drank from it.*" (Mk 14:23) As he is said to be approaching his passion, he is reported to have given thanks when he took the bread. Therefore, he gives thanks, who bears the lashes of another's iniquity. And he who showed nothing worthy of being struck humbly blesses in the beating, to show by this what each person should do under the lash of their own fault, if he bears the lashes of another's fault with equanimity; to show by this what a subject should do in correction if, placed under the lash, he gives equal thanks to the father. And he said to them: *"This is my blood of the New Testament, which shall be shed for many."* (Mk 14:24) Because bread strengthens the body, but wine works blood in the flesh: this is mystically related to the body of Christ, that refers to the blood. But because it is necessary that both we remain in Christ, and Christ in us, water is mixed with the wine of the Lord's cup. For according to John, the waters are the peoples. And neither water alone, nor wine alone, just as neither grain of wheat alone without the mixture and preparation of water, is permitted to be offered to anyone as bread, lest this offering be understood as signifying a separation of the head from the members, and that either Christ could have suffered without love for our redemption, or we could be saved and offered to the Father without his passion. But what he says: *"This is my blood of the New Testament"* (Matt 26:28), relates to the distinction of the Old Testament, which was

dedicated with the blood of goats and calves, the legislator saying while sprinkling: *"This is the blood of the testament, which God has commanded unto you"* (Heb 9:20, Ex 24:8). For it is necessary indeed that the copies of the true are cleansed by these, but the heavenly things themselves with better sacrifices than these; according to what the Apostle through the whole epistle to the Hebrews, distinguishing between the law and the Gospel, declares with a most beautiful explanation and comprehensive reasoning. ***"****Amen, I say to you, I will not drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."* (Mk 14:25) The vine or vineyard of the Lord has been called the Synagogue, as all Scripture frequently testifies, and Isaiah more openly in the song sung about it: "*The vineyard of the Lord of hosts is the house of Israel*" (Isa 5:7). From which vineyard, indeed, the Lord was drinking for a long time, although many branches turned into the bitterness of a foreign vine, because even though many in that people deviated from the straight path of faith, there were always many throughout the time of the law, whose pious thoughts and excellent virtues delighted God. But with the Lord suffering in the flesh and rising from the dead, it was time for that legal and figurative observance to cease, and for those things which were carried out according to the letter to be transferred into a spiritual sense and held better in the New Testament, with the grace of the Holy Spirit helping. Therefore, going to His passion, the Lord said: *"I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."* (Matt 26:29) As if He said openly: I will no longer delight in the carnal ceremonies of the Synagogue, in which even those sacred rites of the paschal lamb held a special place. For the time of my resurrection will come, that day will come, when I, placed in the kingdom of God, that is, exalted in the glory of immortal life, will be filled with new joy together with you, from the fountain of the grace of the Spirit regenerated in the salvation of that same people."-**Bede the Venerable, Commentary on Mark** 14**:22-25**

"And he said to them: "With desire, I have desired to eat this Passover with you before I suffer." (Lk 22:15) To begin with, he desires to eat the figurative Passover with his disciples, and thus to reveal the mysteries of his passion to the world, since he both shows his approval of the Passover of the old Law, and by teaching that it pertained to the symbolism of his dispensation, forbids it to be employed carnally any longer. Rather, with the shadow passing away, he shows that the light of the true Passover has already arrived. This is beautifully prefigured in the timing and sequence by which manna ceased in the time of Joshua, where it is written: *"And they kept the Passover on the fourteenth day of the month in the evening in the plains of Jericho. And they ate on the next day of the produce of the land, unleavened bread, and barley meal, of the same year. And the manna ceased after they ate of the produce of the land, and the children of Israel did not use that food any more."* (Jos. 5:10–12) Indeed, Joshua refreshed the people, whom he took over leading after the death of Moses, with the usual food of manna on the other side of the Jordan. He himself is refreshed with it, even though he knew and sometimes tasted the produce of the land of promise. Then he crosses the Jordan, carries out circumcisions with stone knives, and for three and a half days, right up to the full day of the Passover, God does not take away the accustomed manna. Indeed, Joshua was appointed leader after the death of Moses, because Christ was made flesh when the Law was corrupted by the teachings of the Pharisees. Joshua feeds on manna on the far side of the Jordan and is fed, because up to the time of his baptism the Lord himself keeps the ceremonies of the Law himself and desires them to be kept by all. Joshua circumcises the people who have been led across the Jordan with stone, because after the celebration of the grace of baptism the Saviour cuts off likewise the allurements of thoughts by the rigor of the faith, since the Law was not able to do this. And for three and a half years Christ did not cease from being nourished so to speak by the customary manna, or from observing the sacraments of the Law, although little by little appealing to

heavenly promises, until having eaten the desired Passover at the prescribed time with his disciples, finally at daybreak he bestows the purest mysteries of his body and blood, consecrated on the altar of the cross for the instruction of the faithful the unleavened bread of the promised land, as it were."- **Bede the Venerable, Commentary on Luke 22:15**

"And having taken the cup, he gave thanks, and said: "Take, and divide it among you." (Lk 22:17) And this cup pertains to that old Passover, to which he desired to put an end. Having taken it, he doubtless gave thanks because old things were going to pass away and all things were going to come new. *"For I say to you that I will not drink of the fruit of the vine until the kingdom of God comes."* (Lk 22:18) This short phrase can certainly be taken in a straightforward sense, because he was not going to drink wine from this hour of the supper until the time of the resurrection, when he was about to enter into the kingdom of God. For the apostle Peter testifies that he took food and drink afterwards, who says: *"We who ate and drank with him after he arose again from the dead."* (Acts 10:41) But much more appropriately, just as he says above that he will not taste the figurative food of the lamb, so he says that he will not taste the figurative drink of the Passover any more until, after the glory of his resurrection has been revealed and made manifest, the faith of the kingdom of God reaches the world. This is so that, when you are spiritually transformed by the two greatest edicts of the Law, namely the paschal food and drink, you might learn that all the sacraments of the Law, or the commands that seemed to signify carnally, were now already going to be transferred to a spiritual observance. *"And taking bread, he gave thanks, and broke it and gave it to them, saying: This is my body, which is given for you. Do this in remembrance of me."* (Lk 22:19) With the ending of the rites of the old Passover, which were done in remembrance of the ancient liberation from Egypt, he passed to the new Passover, which the Church desires to celebrate in remembrance of her redemption, so that, substituting the sacrament of his flesh and blood in the figure of the bread and wine for the flesh and blood of the lamb, he might show that he was the one to whom *"The Lord has sworn and will not repent: You are a priest forever according to the order of Melchizedek."* (Ps 110:4) And he himself breaks the bread which he offers to show that the breaking of his body was not going to happen without his free will, but, as he elsewhere says, that he has the power of laying down his life, and of taking it up again. And just as he had done concerning the old rites that were to end, so he gives thanks concerning the new ones that are to begin, bestowing on us at the same time an example for beginning and completing every good work by which the Father in heaven is glorified. And the Apostle Paul explains the fact that he says: *"Do this in remembrance of me."* (1 Cor 11:24) After he recorded that he said: "*This is my body which is broken for you, do this in remembrance of me,"* (1 Cor 11:24) and again: *"This cup is the new testament in my blood, do this as often as you will in remembrance of me,"* (1 Cor 11:25) he says in addition by way of explanation: *"For as often as you will eat this bread and drink the cup, declare the death of the Lord until he comes.*" (1 Cor 11:26)."-**Bede the Venerable, Commentary on Luke 22:17-19**

"In like manner the cup also, after he had supped, saying: This is the cup, the New Testament in my blood, which will be shed for you." (Lk 22:20) The phrase, *"In like manner the cup also",* is understood *apo koinou* with 'he gave to them', so that the full meaning is: 'In like manner, after he had supped, he gave the cup to them'. Therefore, because the bread affirms the body, but the wine realizes the blood in the flesh, the former is referred mystically to the body of Christ, while the latter is referred to the blood. But because it is necessary both for us to remain in Christ and for Christ to remain in us, the wine of the Lord's cup is mixed with water. For as John attests: *"The waters are peoples."* (Rev. 17:15) It is not permitted to offer anyone either water alone, or wine alone, just as it is not permitted to offer a grain of

wheat alone without mixing it with water and making it into bread, lest such an offering signify that the head is as it were to be separated from the limbs, and either that Christ could suffer without love of our redemption, or that we could be saved and presented to the Father without Christ's suffering. If it bothers anyone why we are taught to receive the sacrament fasting, according to the custom of the universal Church, when the Saviour gave his body and blood to his apostles after they dined, let him hear briefly that the apostles at that time took communion after dining, because it was necessary that that figurative Passover be taken earlier, and thus be transformed to the sacraments of the true Passover. Now, in honor of so great and so fearful a sacrament, the teachers of the Church determined that we first be strengthened by sharing in the Lord's passion, and that we first be consecrated inwardly and outwardly by the spiritual feast, and afterwards that our body be restored by an earthly feast and common food. The fact that he says: *"This is the cup, the New Testament in my blood,"* (Lk 22:20, 1 Cor 11:25) points to a difference from the Old Testament, because the Old Testament was consecrated by the blood of goats and calves, while the Lawgiver sprinkled it, saying: *"This is the blood of the testament, which God has ordained for you."* (Heb 9:20, Ex 24:8) *"For it is indeed necessary that the exemplars of heavenly things be cleansed by these, and that the heavenly things themselves be cleansed by better victims than these,"* (Heb 9:23) according to what the Apostle declares with exquisite exposition and full reasoning throughout the whole of his Epistle to the Hebrews when he distinguishes between the Law and the Gospel."-**Bede the Venerable, Commentary on Luke 22:20**

"And calling the crowd again, he said to them: "Listen to me, all of you, and understand: There is nothing outside a man that entering into him can defile him. But the things that come out of a man, those are what defile a man." (Mk 7:14–15) The word "defile" properly belongs to the Scriptures and is used in ordinary speech. The people of the Jews, boasting that they are part of God, call common the foods which all men use. For example: pork, oysters, hares, and such animals that do not split the hoof, nor chew the cud, nor are scaly among fishes. Hence, it is written in the Acts of the Apostles: *"What God has sanctified, do not call common"* (Acts 10:15). Therefore, that which is common, that is open to all men, and as if it is not a part of God, is called unclean. Nothing (he says) outside a man entering into him can defile him. But the things that come out of a man, those are what defile a man. A prudent reader may object and say: "If what enters into the mouth does not defile a man, why do we not eat meat sacrificed to idols?" And the Apostle writes: *"You cannot drink the cup of the Lord and the cup of demons"* (1 Cor 10:21). It must therefore be known that the foods themselves, as creatures of God, are by themselves clean, but the invocation of idols and demons makes them unclean."**-Bede the Venerable, Commentary on Mark 7:15**

"For what is the meaning of John being born to elderly parents? Was it not to indicate the earthly birth of the one who was soon to follow, since by bringing forward the hidden spiritual mysteries of the New Covenant, he would teach that the fleshly observance of the law and the priesthood of the Old Covenant were now to be brought to an end? For *"that which belongs to former times and is growing old has almost reached the point of destruction."* (Heb 8:13) And what does it mean that our Lord's precursor came from a father who was mute, a leader of the priests of that time? Is it not that by the time our Lord appeared, the tongue of the ancient priesthood had to a large extent become mute as regards the spiritual sense of the [law's] teaching, since the scribes and those learned in the law were only concerned with teaching the keeping of the letter [of the law]; moreover in a number of instances they were even falsifying the letter [of the law] by [substituting] their own traditions, as is proven by our Lord's having rebuked them more than once in the gospels? And what does it mean that he was born to

a barren mother? Is it not that the law, which was ordered to beget spiritual issue for God with the help of the priestly office, led no one to perfection, undoubtedly because it was unable to open up the gates of the kingdom to its followers? The author of the law himself, born under the law, took away from the law the condemnation of its barrenness, for he pointed out that it was to be understood spiritually; and he taught that in it was formerly prefigured, and as it were conceived, the gift of happiness from on high which now shines out clearly in the gospel."-**Bede the Venerable, The Homilies on the Gospels, Book 2.20**

"He (Jesus) therefore received in the flesh the circumcision decreed by the law, although he appeared in the flesh absolutely without any blemish of pollution. And he who came in the likeness of sinful flesh — not in sinful flesh — did not turn away from the remedy by which sinful flesh was ordinarily made clean; just as not because of necessity, but for the sake of example, he also submitted to the water of baptism, by which he wished the people of the new [law of] grace to be washed from the stain of sins. For you of the brotherhood ought to be aware that, under the law, circumcision offered the same help of a health-giving treatment against the wound of original sin that now, in the time of revealed grace, baptism is wont to do, except that they [who were under the law] could not yet enter the gate of the heavenly kingdom, until by his coming he who gave the law would give his blessing, that the God of gods might be seen in Zion; and so, consoled in the bosom of Abraham by a blessed rest after death, they awaited with blissful hope their entry into heavenly peace. For the one who now cries out in a terrible but saving way through his evangelist, *"Unless a man shall be reborn of water and the Spirit, he cannot enter the kingdom of God"* (Jn 3:5) is the one who previously cried out through his law, *"A male, the flesh of whose foreskin is uncircumcised, that soul shall vanish from his people because he has made my pact null and void."* (Gn 17:14) That is, because Adam by his transgression went against the pact of life given to human beings in paradise, and in him all sinned, [a person] will vanish from the society of the saints if he is not aided by a saving remedy. Both purifications, namely that of circumcision under the law and that of baptism under the gospel, were provided as graces for taking away the first transgression."-**Bede the Venerable, The Homilies on the Gospels, Book 1:11**

"There follows: "For the law was given through Moses; grace and truth came through Jesus Christ." (John 1:17) The law was indeed given through Moses, and there it was determined by a heavenly rule what was to be done and what was to be avoided, but what it commanded was completed only by the grace of Christ. On the one hand, that [law] was capable of pointing out sin, teaching justice, and showing transgressors what they are charged with. On the other hand, the grace of Christ, poured out in the hearts of the faithful through the spirit of charity, brings it about that what the law commanded may be fulfilled. Hence, that which was written, *"Do not covet,"* (Exo 20:17) is the law [given] through Moses because it is commanded, but grace comes through Christ when what is commanded is fulfilled. Truth came through Christ because *"the law was a shadow of the good things to come, not the exact image of them."* (Heb 10:1) And, as the Apostle says elsewhere, *"Everything happened to them as a figure."* (1 Cor 10:11) But in place of a shadow Christ displayed the light of truth, and in place of the figure of the law he displayed the exact image of the things which were prefigured when, with the giving of the grace of the Spirit, he made clear to his disciples the meaning so that they could understand the scriptures. The law was given through Moses when the people were commanded to be made clean by the sprinkling of the blood of a lamb. The grace and truth which were prefigured in the law came through Jesus Christ when he himself, having suffered on the cross, *"washed us from our sins in his own blood."* (Rev 1:5)"-**Bede the Venerable, The Homilies on the Gospels, Book 1.2**

"Just as our redeemer, when he appeared in the flesh, deigned to become like a king to us by bestowing a heavenly kingdom, so too did he become a high priest by offering Himself for us as a sacrifice to God with an odor of sweetness. Hence it is written, *"The Lord has sworn and will not change his mind, 'You are a priest forever according to the order of Melchizedek.'"* (Psalm 110:4) Melchizedek, as we read, was a priest of the Most High God long before the time of the priesthood of the law, and he offered bread and wine to the Lord. Our redeemer is said to be a priest *"after the order of Melchizedek"* because he put aside the sacrificial victims stipulated by the law and instituted the same type of sacrifice to be offered in the new covenant in the mystery of his own body and blood."-**Bede the Venerable, The Homilies on the Gospels, Book 2:19**

John of Damascus 740-750 AD

"The seventh day is called the Sabbath and signifies rest, for it was on this day that God rested from his works, as Scripture says. That is why the number of days advances up to seven, and then the cycle begins again and starts from the first day. This number is held in honor by the Jews since God ordained that it should be honored not in any casual way but with the heaviest penalties for its transgression. He did not command this simply for its own sake, but for certain mystical reasons that are understood by the spiritual and discerning. I shall begin, to the best of my untutored knowledge, with the lower and less spiritual aspects. Knowing the grossness and sensuality of the Israelite people, and their complete orientation towards the material, as well as their lack of discernment, God ordained first that the slave and the beast of burden should rest, as it is written, since the *"righteous man has compassion for the souls of his beasts,"* (Prov 12:10) and at the same time that they should break off from their preoccupation with material things and gather together before God to spend the whole of the seventh day *"in psalms and hymns and spiritual songs"* (Eph 5:19, Col 3:16) and in the study of the divine Scriptures, taking their rest in God. For when there was no Law, no inspired written legislation, neither was the Sabbath dedicated to God. But when the inspired legislation was given through Moses, the Sabbath was dedicated to God, so that by studying the legislation those who do not dedicate their whole life to God might meditate on him, that those who do not serve the master with loving desire as a father, but like ungrateful servants might set aside just a small and insignificant portion of their lives for God, and out of fear of punishments and penalties for transgression at that. For *"the law is laid down not for the innocent"* (1 Tim 1:9) but for the guilty. When Moses waited upon God with fasting first for forty days and then again for another forty, he inevitably mortified himself by the fast even on the Sabbaths, despite the law proscribing self-mortification on the Sabbath day. If it should be said that this happened prior to the law, what will they say about Elijah the Tishbite, who made a journey of forty days on a single meal? The latter, by mortifying himself not only through fasting but also through traveling on the Sabbaths of the fast, broke the Sabbath, yet he who gave the Law was not angry with him but manifested himself to him on Horeb as a prize for virtue. And what will they say about Daniel? Did he not go for three weeks without food? And what about Israel as a whole? Do they not circumcise a child on the eighth day, even if it happens to be a Sabbath? Do they not keep the great fast, which is laid down in the Law, even if it falls on a Sabbath? And do not even the priests and Levites profane the Sabbath by their functions in the tabernacle, yet remain free of guilt? Moreover, if a beast falls into a pit on a Sabbath, the one who pulls it out is guiltless, but the one who ignores it is condemned. And what about Israel as a whole? Did they not carry the ark of God round the walls of Jericho for seven days, one of which must have been the Sabbath? Therefore as I have said, for the sake of leisure to devote to God, in

order that they might assign the smallest portion to him and that the slave and beast of burden might rest, the observance of the Sabbath was imposed even on *"minors and those enslaved to the rudiments of the world,"* (Gal 4:3) those living according to the flesh and unable to understand anything beyond the body and the letter. *"But when the fullness of time had come, God sent his only begotten Son, a human being born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption."* (Gal 4:4-5) *"But to those of us who received him, he gave us power to become children of God, who believe in him."* (Jn 1:12) So, we are *"no longer slaves but sons,"* (Gal 4:7) no longer *"under the law but under grace,"* (Rom 6:14) no longer serving the Lord in a partial manner out of fear, but under the obligation to devote all the days of our life to him. And we should always make the slave, by which I mean anger and desire, cease from sin and redirect it towards resting in God, raising up the whole of our desire towards God, and arming our anger against the things that are displeasing to God. We should likewise make the beast of burden, that is to say, the body, cease from slavery to sin and redirect it towards serving the divine commandments. These are the obligations which the Lord's spiritual law lays upon us, and those who keep it have come to be above the Mosaic Law. For when the perfect has come, the partial is abolished, and when the veil of the law, that is to say, the curtain, was rent in two at the Lord's crucifixion and was illuminated by the fiery tongues of the Spirit, the letter was abolished, the bodily aspects ceased, and the law of slavery came to its fulfilment and the law of freedom was granted to us. And we celebrate the perfect rest of human nature, by which I mean the day of resurrection, through which the Lord Jesus, the author of life and savior, will lead us into the inheritance promised to those who worship God in spirit. He *"entered into it"* himself as *"our forerunner,"* (Heb 6:19-20) when he rose from the dead, and, with the gates of heaven opened to him, took his seat corporeally at the right hand of the Father. Those who keep the spiritual law will enter there, too. Therefore, what is incumbent on us, who conform to the spirit and not the letter, is to set aside completely what belongs to the flesh, and fix our sights on spiritual worship and union with God. For circumcision is the setting aside of bodily pleasure and of what is superfluous and not necessary. For the foreskin is nothing more than skin, a superfluous part of the pleasurable member. Any pleasure that does not come from God and is in God is a superfluous pleasure. The foreskin is a symbol of this. And the Sabbath signifies the cessation from sin. Consequently, both amount to the same thing, and thus, since both are fulfilled at the same time by the spiritual, the latter are not guilty of any possible wrongdoing. One should know, moreover, that the number seven signifies the whole of the present time, as the most wise Solomon says: *"Give a portion to seven and also to eight."* (Eccl 11:2) And when David, who speaks of God, was singing a psalm of "the eighth," (Ps 6:1, Ps 12:1 LXX) he sang about the future state after the resurrection of the dead. Therefore, when the law commanded that on the seventh day there should be a rest from bodily labors and an application to spiritual matters, it was signifying mystically to the true Israel that has its mind oriented towards seeing God that it should apply itself all the time to God and transcend corporeal things."**-John of Damascus, On the Orthodox Faith Book 4 Ch. 23**

"Circumcision was given to Abraham before the Law, after the blessings, after the promise, as a sign setting him and his household apart from the Gentiles amongst whom he lived. 1And this is evident. For when Israel spent forty years in the desert alone by themselves and did not mingle with any other nation, those who were born in the desert were not circumcised. But when Joshua took them across the Jordan, they were circumcised, and a second law of circumcision came into being. For a law of circumcision was given in the time of Abraham, then it ceased for forty years in the desert. And God gave the law of circumcision again a second time to Joshua after the crossing of the Jordan, as is written in the Book of Joshua the son of Nun: *"At this time the Lord said to Joshua: 'Make yourself knives of sharp stone*

and sit down and circumcise the sons of Israel a second time,'" (Jos 5:2) and after a little: "*For Israel wandered in the desert of Battaris for forty-two years, and for this reason most of the fighting men who had come out of the land of Egypt were uncircumcised, who had disobeyed God's commandments, and whom God had determined should not see the good land which the Lord had sworn to give to these our fathers, a land flowing with milk and honey. And in their place he set their sons, whom Joshua circumcised, because they had not been circumcised on the way."* (Jos 5:6–7) So circumcision was a sign separating Israel from the Gentiles amongst whom they lived. It was also a figure of baptism. For just as circumcision does not cut off a member of the body that is useful, but a useless and superfluous item, so too through holy baptism we are circumcised with regard to sin. And sin clearly is like a superfluous part of desire and not a useful desire (for it is impossible for anyone not to have any desire at all, or to be entirely without experience of pleasure). No, the useless part of pleasure, that is to say, useless desire and pleasure, which is sin, it is this that holy baptism circumcises, giving us the precious cross as a sign on our foreheads, not setting us apart from the Gentiles (for all the nations have had the opportunity to be baptized and to be sealed by the sign of the cross), but in each nation to distinguish the believer from the unbeliever. Now that the truth has been made manifest, the type and the shadow are unprofitable. It is therefore superfluous now to be circumcised and contrary to holy baptism. For someone who is circumcised is obliged to keep the whole of the Law. The Lord was circumcised in order to fulfill the Law, and he kept the whole of the Law and the Sabbath, so as to fulfill it and bring it to a stop. Once he was baptized and the Holy Spirit was manifested to people in the form of a dove descending upon him, from that time the spiritual worship and manner of life and the kingdom of heaven have been proclaimed."-**John of Damascus, On the Orthodox Faith, Book 4 Ch. 25**

"For when he (Jesus) was to accept a willing death for our sake on the night in which he surrendered himself, he made a New Covenant with his holy disciples and apostles, and through them with all who believe in him. So when he had eaten the old Passover with his disciples in the upper room of holy and glorious Sion and had fulfilled the old covenant, he washed his disciples' feet, providing them with a symbol of holy baptism. Then he broke the bread and gave it to them, saying: *"Take, eat, this is my body"* (Matt 26:26), which is broken for you for the remission of sins. Likewise, taking the cup of wine and water, he gave it to them, saying: *"Drink of this all of you; this is my blood of the new covenant which is shed for you for the remission of sins. Do this in memory of me. For as often as you eat this bread and drink this cup, you proclaim the death of the Son of Man and you confess his resurrection, until he comes."* (Cf. 1 Cor 11:25-26)"-**John of Damascus, On the Orthodox Faith, Book 4 Ch. 13**

Alcuin of York 804 AD

"Now, the Jews, on the other hand, weak in their hearts, begin to suffer worse because of their evil, persecuting Jesus, who did this on the Sabbath. They pursued Him as if following both the authority of the law and the example of divine action. For the Lord, after completing the creation of the world in six days, rested on the seventh from all His works, (Gen 2:2-3) and commanded the people to work for six days and rest on the seventh. (Ex 20:9-10) They did not understand that the carnal decrees of the law were gradually to be transformed by spiritual interpretation, by the One who is not only the Legislator but also the End of the Law—Christ, (Rom 10:4) to bring righteousness to all believers. Nor did they notice that the Creator on the seventh day did not cease from the work of governing the world or its

annual and daily substitution of created things, but only from instituting new creatures."**-Alcuin of York, Commentary on John 5:14. Book 3 Ch. 9**

Haimo of Auxerre c. 840-860 AD

"Now before faith came." This refers to the grace that comes through Christ, in whom we would have believed under the Law. It is in this sense that Paul says, *"we were imprisoned under the law, confined for the faith."* (Gal 3:23) That was the situation until Christ came, and at last, *"that faith would be revealed."* (Gal 3:23) For we were guarded in this legal prison as we awaited what had been promised. *"Therefore, the Law was our pedagogue in Christ"* (Gal 3:24) since we were like children whom pedagogues prevent from engaging in illicit activities as they direct us toward what is right under fear of punishment. Thus, we were humbled in order that we might learn the faith that pertains to grace, *"so that we might be justified by faith."* (Gal 3:24) *"But now that faith has come."* (Gal 2:25) Until this point, the Apostle has shown that righteousness does not come by way of the Law but rather by grace. Now he proves that the Law should come to an end. He does this first by drawing a comparison based upon human custom. Then he employs the authority of the Law itself, which thoroughly terrifies one with dangerous threats. It is as though Paul were to say that the Law that keeps us in prison is our pedagogue. *"But now that faith has come,"* (Gal 3:25) that is, the time of grace by which we believe that we are justified, *"we are no longer under the pedagogue."* (Gal 3:25) This means that we are not bound in our heart by legal observances. For we are no longer subject to such things as though we were children who, like slaves, are oppressed by fear. For we have now reached the time of maturity. This applies not only to us Jews who were guarded in prison by the pedagogue, but to *"all"* of you who are gentiles."**-Haimo of Auxerre, Commentary on Galatians 3:23-25**

Walahfrid Strabo 840-842 AD

"Let it suffice that we have recounted these matters about the construction and uses of sacred places to the degree that the small measure of our dullness and laziness allows. Now let us add what God Himself has appointed concerning sacrifices and offerings which are presented to Him in them. We read that Abel and Cain were the first to offer gifts to the Lord: the former from the natural offspring of the sheep which he tended, the latter from the earthly fruits which he acquired for God by skill and labor. The gifts of both men were not received with the same regard because they were offered for a different motive: God's different reaction and Cain's madness, developed from envying his brother's good fortune and ending in the crime of murder, are evidence of this. After the flood, Noah also made an offering to the Lord from the clean animals *"for a sweet odor".* (Gen 8:20–21) We read that Abraham, Jacob and Job, the exemplar of patience, offered sacrifices and burnt offerings to the Lord. Now in fact one ought to learn from the Books themselves how numerous are the rules for offerings in the Law: it commands that the flesh and blood of animals and birds, products of the earth and fruits of the trees are to be offered in different ways. All of these things, together with the prefiguration of legal observances, although they prefigured the truth of the Gospel by their use, were, nevertheless, imposed upon a people who were weak and—so to speak— having a taste for flesh and blood; they were to be observed until the Lord of the law and the prophets should come and fulfil all the things which had been foretold about Him in clear or allegorical words, or had been signified previously in the symbolical rites of victims, sacrifices

and ceremonies. Surely it was done in this way so that when the truth of the Gospel dawned, believers from among the Jews should not be prevented from observing those rites as if they were sacrilegious and profane, nor should the Gentiles who came to the faith be obliged to take them up as if they were necessary to Christians' salvation. Indeed Christ, the *"end of the law"* (Rom 10:4) for believers, submitted to the dispensation of the flesh. He did not reject the statutes of the law, seeing that they were instituted by God, but rather fulfilled them in Himself so as to bring them to an end. In fact, He transmitted the new sacraments of a New Testament in order to teach the new man, and completing the old statutes by His death, He affirmed the new by His resurrection. At the supper with the disciples before His final surrender, after the ceremonies of the old Passover, He entrusted to them the sacraments of His body and blood in the substance of bread and wine. He taught them to celebrate those sacraments as a commemoration of His most holy Passion. Nothing could be found more suitable than these forms for expressing the unity of head and members, because clearly bread is made from many grains into one body by the coagulating action of water, and wine is pressed out from many grapes, just as the body of Christ is made whole from the united multitude of saints. For this reason, it was deliberately ordered by our predecessors not to offer wine in the sacrifice without the admixture of water to indicate clearly that the *"people who are the waters"* (Rev 17:15) (according to John) should not be separated from Christ whose blood is in the chalice. Therefore, wine is not offered without water nor water without wine, because Christ did not suffer except for His people, nor can the people be saved except by the Passion of Christ. Now Christ is said to be a priest *"according to the order of Melchizedek".* (Ps 110:4, Heb 5:6) Paul the apostle fully argued this at great length and supported his argument with numerous typological figures: thus this priest of almighty God is known to have foreshown Jesus Christ the Son of God, Who offered Himself to the Father on our behalf, our Lord, the true Priest, deemed worthy to provide a suitable kind of sacrifice for the sacrament of His body and blood, so that, just as we read that Melchizedek, living before circumcision and the ceremonials of the law, offered bread and wine from faith, so the Lord Himself was made High Priest in accordance with the order not of Aaron but of Melchizedek. Thus, being just and justifying him who has faith, the Lord transmitted to His faithful the same kinds of sacrifices after the fulfillment of the law. This is why we do not doubt that we are justified through faith without the works of the law, as long as we imitate in the freedom of faith and devotion those whom we know have pleased God through faith without the more constraining slavery of the law. Therefore, while God was known in Judea, and while sacrifices had to be offered in the one locality of tabernacle or temple, men were taught, or rather allowed, to present diverse and sumptuous offerings. In this way, a servile religion might be conscientiously performed in burdensome services. However, after the praiseworthy name of the Lord dawned over all the earth, in all places and nations, not an individual but a general priesthood came into being; and when the whole body of the faithful assembled together, not in one physical place but spiritually in one faith, it was ruled that the faithful should consecrate to the Lord simple offerings. These offerings would contain the truth of the sacrament and would not oppress the children by adoption with heavy expenses. On the other hand, mortals should not try to reason why He, which seem who is always the same and can never be altered, should have ordered or commanded these things or those, at this or that time, diverse and contradictory. For the Author and Ordainer of those times arranges whatever is done in time, not by His wisdom's temporal plan, but by the eternal one, justly, suitably, and beneficially, although often obscurely. Nevertheless, we ought to note that He has not called the human race from greater, stronger, holier, more useful things to lesser, weaker, viler, more useless things; by the majesty of His nature, the person of the Son excelled those servants who were sent before Him, and angels, of course, and men. Therefore, when He came in the

flesh, He established greater things for mankind: He taught the transformation from carnal things to spiritual, from earthly to heavenly, from temporal to eternal, from imperfect to perfect, from semblance to substance, from replicas to reality."**-Walahfrid Strabo, De exordiis et incrementis quarundam in observationibus ecclesiasticis rerum Ch. 15-17**

Haymo of Halberstadt 840–853 AD

"This is said of those who, puffed up against the Son of God, knowing the pride of Satan, strove to drag those who had believed in Christ from among the Gentiles back to the ceremonies of the old Law—of whom Luke says: *"Certain men came down from Judea and taught the brethren, 'Unless you are circumcised according to the law of Moses, you cannot be saved.'"* (Acts 15:1) Because of this, Barnabas and Paul were sent to the apostles in Jerusalem, from whom they learned that it would suffice for the Gentiles to abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication. And when some of them from the Gentiles said: *"Unless you are circumcised according to the law of Moses, you cannot be saved,"* (Acts 15:1) Peter said: *"Why do you test God by placing a yoke upon the necks of the disciples which neither we nor our fathers were able to bear?"* (Acts 15:10) Therefore, concerning those who said such things, the Lord of the Church here declares: *"I will not place upon you any other burden"*—(Rev 2:24–25) that is, the observance of the old Law, as those who are of the synagogue of Satan assert—but I will allow you to remain under a light burden. Therefore, *"hold fast to what you have,"* (Rev 2:25) that is, do not cast away the light burden to which you have been called. Of this burden—that is, the grace of our Redeemer—Peter says: *"Through the grace of our Lord Jesus Christ we believe that we shall be saved."* (Acts 15:11) To this burden, He Himself invites His faithful, saying: *"Take My yoke upon you,"* (Matt 11:29) etc. And shortly after: *"For My yoke is easy, and My burden light."* (Matt 11:30) Thus, He calls them from burden to burden—but from a heavy one to a light one, that is, from the Law to grace, through which not only is the Law fulfilled, but also surpassed. But in saying this, we raise a question for ourselves: if, according to the aforesaid statement of blessed Peter, the Law is unbearable, how can it be surpassed? We must understand that in the observance of carnal precepts the Law is unbearable, but in the keeping of the spiritual commandments—contained in the ten words of the two tablets—it is fulfilled. In the acts foreshadowed by those sacrifices, the Law is surpassed, because compared with the realities which are now enacted in truth, those sacrifices appear most base, since they, spoken only outwardly in the letter, could not be fully carried out by their hearers. There were in the Old Testament certain precepts for the shaping of life—that is, the offerings of carnal sacrifices; but there were also precepts for the living of life, which is fulfilled in the ten commandments of the Law by the faithful. In the commands for the shaping of life, according to the letter, the Law is unbearable; but according to the spirit, it is surpassed. And that the Lord, having concluded this sentence, says: *"Until I come,"* (Rev 2:25) clearly shows that until the time of renewal the Church is to remain under grace, and that never, contrary to the lie of the Jews, is the burden of the Law again to be laid upon the shoulders of believers."-**Haymo of Halberstadt, Commentary on Revelation, Book I, Chapter II**

Pope Nicholas I 866AD

You wish to know if anyone is permitted to perform any labor on Saturday or Sunday. Concerning this matter the oft-remembered holy Pope Gregory said, while addressing the Romans: “It has come to my attention that certain men of a perverse spirit have sowed some depraved things among you which are contrary to the holy faith, so that they forbid anything to be done on Saturday. What else should I call such people except preachers of the Antichrist, who shall, when he comes, make Saturday and Sunday be kept free from any work? For because he pretends that he died and rose again, he wishes that Sunday be held in veneration, and, because he compels the people to judaize in order that he may recall the exterior rite of the law and subject the perfidy of the Jews to himself. Indeed, as long as what is said through the prophet: "Do not carry burdens through your doors on Saturday"[Jer.17:24] can be maintained, so long was the law allowed to be observed according to the letter. But after the grace of omnipotent God, our Lord Jesus Christ, appeared, the commandments of the law, which were spoken through figures, cannot be kept according to the letter. For if someone says this commandment concerning the Sabbath should be preserved, he may say that it is necessary the sacrifices of flesh also be performed, he may also say that the commandment concerning the circumcision of the body should also be retained. But let him hear the apostle Paul saying against him: "If you are circumcised, Christ does you no good."[Gal.5:2] Thus, we understand and maintain spiritually what has been said about the Sabbath. For Sabbath means "rest". But we consider the Redeemer himself, our Lord Jesus Christ, to be the true Sabbath. Also, the person who recognizes the light of his faith, introduces burdens through his gates on Saturday, if he drags sins of concupiscence into his mind through his eyes. Therefore we do not introduce burdens through our gates on Saturday, if we, established in the grace of our Redeemer, do not drag the weights of sin into our soul through our corporeal senses. For our very Lord and Redeemer is read to have done many things on Saturday, so that he reprimanded the Jews, saying: "Which of you does not release his ox or ass on the day of the Sabbath and lead it to water?"[Lk.13:15] Therefore, if Truth itself ordered through itself that the Sabbath not be kept according to the letter, whoever keeps the leisure of the Sabbath according to the letter of the law, who else does he contradict than Truth itself? But on Sundays one should cease from earthly labor and devote oneself to prayers in every way, in order that whatever act of negligence has been committed during the other six days, may be expiated with prayers throughout the day of the Lord's resurrection.”**-Pope Nicholas I, The Responses of Pope Nicholas I to the Questions of the Bulgars, Ch. 10**

Regarding which animals or birds it is permitted to eat, as far as I am concerned, the Lord shows this plainly when, after the Flood, He gave all the animals to be eaten by Noah and his children, saying: “*All the fish of the sea have been given into your hands. And everything which moves and lives, shall be for you as food like the oil of the vine*”[Gen. 9: 2-3] and when all the animals had been divinely shown to Peter upon that dish (although this should be understood to have a higher meaning), it is said: “*Kill and eat*.”[Acts 10:13] Thus, every animal whose food is shown not to be harmful to the body and human society admits as food, is not forbidden to be eaten; for as the holy and most articulate teacher Augustine writes: “*As for eating animals that die of themselves, the custom of men does not allow it because the flesh, not of animals that have been killed but of those which have died of themselves is diseased and not fit for the health of the body, for the sake of which we consume food*.” Moreover, the Lord Himself destroyed the opinion of those who claim that there is something unclean in food, when he said: “*It is not what enters the mouth which pollutes a person, but rather it is that which proceeds from his mouth, that pollutes him*”[Mt. 15:11] and it is said divinely to the apostle Peter: “*What God has sanctified, do not call common*,” [Acts 10:15] i.e. unclean; and his fellow apostle Paul writes, saying: “*All things are clean to the clean, but nothing is clean to the polluted and the unfaithful*.” [Tit. 1:15]

Nonetheless, lest someone wish to demonstrate on the basis of the Old Testament that certain animals are prohibited and to coerce you away from eating them, it should be noted that the pig is among those things which were prohibited. Concerning this prohibition the aforementioned saint Augustine, although remaining silent for the time being concerning the others, recalls this animal when he writes, saying: "*When someone asks why these statements, in which the Apostle says: "All things are clean to the clean, etc."(Tit.1:15) and: "All God's creation is good"* are not contrary to the Old Testament where certain types of meat are prohibited, they should recognize, if they can, that the Apostle was speaking about the natures of things, while the letter told them[the Jews] — because of certain prefigurations appropriate to that time —that certain animals were unclean not by nature, but by signification. So, for the sake of example, if one asks about the pig or the lamb, both are clean by nature, because *"All of God's creation is good"(I Tim.4:4); but by a certain signification, the lamb is clean, the pig is unclean. It is as if you said "fool" and "wise." Clearly both of these words are clean in the nature of the utterance, letters, and syllables; on this we are agreed; but in terms of their signification, one of these words, which is called "fool", can be said to be unclean, not because of its nature, but because it signifies something unclean. And perhaps a pig is among the figures of reality what a fool is in reality; and both that animal and these two syllables, which are pronounced "stult-us"* (fool)*, signify one and the same thing. Indeed, the pig has been classified as unclean in the law because it does not ruminate; but this is not its vice, but its nature. But the men who are signified by this animal, are unclean by their own vice, not by their nature; for although they willingly listen to the words of wisdom, afterwards they do not think about them at all. To summon up, in the sweetness of recollection, something useful you have heard from the intestine of your memory to the mouth of your thought — what else is this than to ruminate spiritually in a certain way? Those who do not do this, are figured in the type of those animals; as a result, the very abstinence from such meats warns us to beware of such a vice. For in another passage, it is written concerning this cleanness of ruminating as follows: "The desirable treasure rests in the mouth of the wise man, the fool gobbles it down." (Prov.21:20)* These similarities of things in their expressions and in their observable figures move rational minds gently and usefully. But many such things are ordered not only to be heard by the former people, but also observed. For there was a time, in which it was necessary to prophesy the things which were to be revealed at a later time, not only in words but also in deeds. But when these things were revealed through Christ and in Christ, the burdens of observation were not imposed upon the religion of the gentiles, though the authority of the prophecy was commended.*"***-Pope Nicholas I, The Responses of Pope Nicholas I to the Questions of the Bulgars, Ch. 43**